

LEADERSHIP TRAINING TO DEVELOP PROPHETIC LEADERSHIP
IN THE LOCAL CHURCH IN ORDER TO ENCOURAGE
SOCIAL TRANSFORAMTION

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ABSTRACT

LEADERSHIP TRAINING TO DEVELOP PROPHETIC LEADERSHIP IN THE LOCAL CHURCH IN ORDER TO ENCOURAGE SOCIAL TRANSFORAMTION.

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The context of this project is Diggs Memorial United Holy Church, Winston Salem, NC. The Problem within the context is the pseudo-activism view of social justice with a dormant optimism toward of social transformation. The hypothesis is through a series of workshops, sermons, community day, and mini retreat social transformation and prophetic leadership will occur. The method used to measure the hypothesis is quantitative. A ten week process of implementation was used to test the hypothesis. The outcome suggested that there was transformation within the context. The project can be replicated in other congregations.

ACKNOWLEDGEMENTS

In retrospect, there are so many people to whom I feel I owe acknowledgments to during this three-year journey. As this particular chapter of my life comes to a close and a new chapter is on the horizon, there are some to whom I owe a great deal of gratitude. First, much recognition and thanks are due to my mentor, Rev. Dr. J.T. Roberson, for his commitment to see me through this process. His patience and understanding have been bedrock of my success in this project. Additionally, gratitude is due to his gentle but firm hand of guidance and mentorship which has been a beacon of inspiration for me while on this incredible journey. To Mrs. Beverly Roberson, wife to Dr. Roberson, thank you for sharing your husband's time with me. You pushed me on this voyage, and I will never forget you!

To my peer associate, Rev. Dennis Broughton, who has been with me as a friend, sounding board and academic supporter during for this project. To Dr. Hudson for all of the assistance he has provided from the start of my journey as a hybrid student to a United student. To all the faculty and staff and United Theological Seminary for all of the technical, academic, and theological support. To Rev. Betty Broomfield thank you for your support and spiritual encouragement. Your spirit to stand despite circumstances is incredible. I honor the spirit of Christ for giving me the will and life to make it through this process. To God Be The Glory For The Things He Has done!

Last but not least, an absolute amount of gratitude to my context. This project would not have been had it not been for my context accepting me and the challenge. To the church family of Diggs Memorial United Holy Church for allowing me us use them as my context. The good, bad and indifference that have emerged as a result, I am appreciative.

DEDICATION

This project is dedicated to my mother, Ms. Doretha J. Williams, for all that you represent to me. Without you, this project would not have been possible. For pushing me to become the first in my family to obtain a doctoral level degree is a gift from above. I acknowledge that all of your prayers have not been in vain. A very intense dedication to Destiny and Charity, may you know that I expect nothing less from you in your academic journey. Furthermore, I dedicate this work to all my siblings for your support and encouragement during my entire educational journey. Finally, I dedicate this project to an amazing lady, Mother Lily May Jones. I shall never forget you because God used you to recalibrate my academic compass and reminded me when you proclaimed these words to me with such conviction, “Pastors come, and Pastors go, but you go on and get your degree like you suppose to.”

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ABBREVIATIONS

DMUHC	Diggs Memorial United Holy Church
UHC	United Holy Church
PL	Prophetic Leadership

All this is simply to say that all life is interrelated. We are caught in an inescapable network of mutuality; tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. As long as there is poverty in this world, no man can be totally rich even if he has a billion dollars. As long as diseases are rampant and millions of people cannot expect to live more than twenty or thirty years, no man can be totally healthy, even if he just got a clean bill of health from the finest clinic in America. Strangely enough, I can never be what I ought to be until you are what you ought to be. You can never be what you ought to be until I am what I ought to be.

— Martin Luther King, Jr.

INTRODUCTION

This research project focuses on leadership challenges at Diggs Memorial United Holy Church (DMUHC) located at 125 North Graham avenue in Winton Salem North Carolina. It was observed by the researcher that there was a lack of leadership in the leadership team of DMUHC. The leadership team lacked motivation, engagement and community involvement which suggested that there existed issues with the leadership team. This research project examined this lack of leadership and motivation toward social transformation. It was discerned that prophetic leadership¹ was the most probable approach to address this issue of the absence of motivation and leadership toward social transformation in the community the church serves.

A model was designed to introduce the context to a style of prophetic leadership. This style of leadership is designed to shift the focus and immediate concerns from internal within the context to external being outside the context. This model is designed to engage and energize the oppressed. In this leadership style the goal is to recognize the need of the oppressed and then energize the oppressed to imagine an alternative to the current oppressive situation.

This model was put in place and implemented the project over a time period of three years. The data collected during this implantation period revealed that introducing

¹ Prophetic Leadership: The definition that shall be used for this document is the prophet helps us connect the dots between the world as it is and the world as it might be; prophetic leadership looks into the future to an alternative to the now.

this model of prophetic leadership was indeed contributory toward getting the leadership team motivated, engaged, and involved in the social affairs of the oppressed in the community.

Chapter One: This chapter covers the researcher's ministry focus, including the spiritual journey that has contributed to the researcher's spiritual strengths of community outreach and how these forces impact the weaknesses of the DMUHC. At the same time, how the researcher's strengths will synergize with the DMUHC and lend itself toward social transformation in the DMUHC. Furthermore, the DMUHC will be examined to highlight the demographics and population of the context. After which, the DMUHC will be examined in the context of the organization from a broader sense of the United Holy Church of America Inc and then the context in relation to the city of Winston Salem North Carolina. At the same time, this chapter will examine the existing problem of lack of leadership with the DMUHC. Also, a theoretical foundation will address how prophetic leadership serves as a model to address the leadership of the DMUHC.

Chapter Two: This chapter will cover the biblical foundations, including scriptures that will assist in strengthening the treatment and hypothesis. The biblical foundation will ground the model of prophetic leadership in the word of God. Two scriptures will be used to ground the model. The first scripture will be the parable of the two fish and five loaves of bread found in Matthew's gospel in chapter 14: 13-31. This parable will also be examined through the eyes of all gospel writers. Then, the Exodus narrative will be used to ground the model showing a before and after contrast. Exodus 5: 7-10 will highlight the condition of the oppressed before prophetic leadership and Exodus 14: 30 will be used to highlight the condition of the oppressed after prophetic

leadership is implemented. The role of the prophet and the prophet's call will conclude this chapter.

Chapter Three: In this chapter the historical foundations, including what role history has played in the context will be examined. Correspondingly, the founder of DMUHC will be used as a historical figure. The research will show that the founder was very connected to the community and motivated to make a change in the community. The contrast will be drawn to trace the motivation and community engagement from the founder to the present day conditions relative to motivation and community engagement. Examples from the current leadership team will be given to highlight the problem of disconnect in the motivation and community engagement of the leadership team of Diggs Memorial UHC.

Chapter Four: This chapter will cover the theological foundations, including theologies that have shaped the context. In like manner, how theologies such as liberation theology has a significant role in the life of a leader who is transformational. Particular emphasis will be placed on scholars such as Gutierrez and Boff. Then, explore how James Cone, Gayraud Wilmore use black theology to expose the struggle of oppression. Particular emphasis will be on how that oppression affects the black community. Dr. Martin Luther King Jr. embodied the practical essence of black theology in how he was able to mobilize and energize the black community to mobilize and challenge the oppressor during the Civil Rights Movement in America during the 1960's. This concept will be referred to as King Theology for the purpose of this document. To further expound, King theology will be used as an example of how liberation theology is applied in oppression. Specific focus on the Letter from Birmingham Jail will highlight

the concept. More importantly, a synergy of these concepts will be used to demonstrate how this is beneficial to the context of Diggs Memorial UHC.

Chapter Five: In chapter five the theoretical foundations, including leadership theories will be covered. Initially, leadership will be examined from a broad lens. This chapter addresses the question of what is leadership? This chapter will then move to address the various nuances of leadership by focusing on transformational leadership, and charismatic leadership. Eventually, the lens will narrow the focus to prophetic leadership. Walter Bruggemann's belief is that in order to operate in prophetic leadership, there needs to be a calling on the life of the prophet. Examples of this application will focus on prophets such as Moses and his calling and Dr. Martin Luther King, Jr. and his calling. Additionally, this chapter explores how oppression affects leadership. For example, Paulo Freire and others that address theories on why and how people are oppressed will be used to theoretically ground the research. Simultaneously, there will be theories introduced such as the human rights principles. Here we will examine theories that argue that every person should be entitled to fundamental human rights. The Constitution of the United States will be a foundational framework. The researcher will discuss scholars and theories in chapter five which will further show the negative impact that oppression and dehumanization has on a person or group.

Chapter Six: This chapter will examine the details from the Project Analysis, including data collections and the analysis of the data collected. Testimonials, journals, research materials, and questionnaires will be the instruments used to collect the data for the research project. Moreover, this chapter evaluates and offers discussions of the findings gained from the implementation of the leadership model while evaluating what

the data did and did not do to the participants will be observed. In addition to, the methodology, in-depth description of the implementation plan, and a summary of learning which will include recommendations and conclusion will be examined.

Problem within the Context

DMUHC is located in Winston-Salem North Carolina. Winston-Salem is the result of two towns that were consolidated, May 1913. According to the data provided by city of Winston Salem's official web page², the origin of Salem dates back to January 1753. Accordingly, on November 17, 1753, the first settlers arrived in what would later become the town of Bethabara. This city, despite its rapid growth, was not designed to be the primary settlement on the tract. Some residents expanded to a nearby settlement called Bethania in 1759. Finally, lots were drawn to select among suitable sites for the location of a new town.³

The data provided by City official web page, records the town was established on the chosen site and was given the name of Salem (from the Hebrew Shalom for “peace”) chosen by the Moravians’ late patron, Count Zinzendorf. On January 6, 1766, the first tree was cut down for the building of Salem. Salem was a typical Moravian settlement with the public buildings of the congregation grouped around a central square, which is today, still called ‘Salem Square.’⁴ Interestingly enough, it included two churches, a

² City of Winston-Salem North Carolina. 2 6 2015 accessed 8 15, 2014
<http://www.cityofws.org/home-center/discover-winston-salem/history>

³ City of Winston-Salem North Carolina. 2 6 2015 accessed 8 15, 2014
<http://www.cityofws.org/home-center/discover-winston-salem/history>

⁴ City of Winston-Salem North Carolina. 2 6 2015 accessed 8 15, 2014
<http://www.cityofws.org/home-center/discover-winston-salem/history>

Brethren's House and a Sisters' House for the single members of the Congregation, which owned all the property in town. For many years, only members of the Moravian Church were permitted to live in the settlement. This practice ended by the time of the American Civil War which was 1865. Many of the original buildings in the settlement have been restored or rebuilt and are now part of Old Salem Museums & Gardens. Salem was incorporated as a town in December 1856.⁵

The problem this proposed research addresses is the context at DMUHC is void of Leadership and motivation that will cause them to engage in the affairs of the community. This problem allows those being oppressed to continue to be oppressed and allows the oppressors to continue their oppression which negatively impacts social transformation. The problem of lack of leadership is further developed in the context section of chapter one.

The research will show that artifacts such as Diggs Elementary School, named in honor of J.D. Diggs, founder of DMUHC, demonstrated his leadership, motivation and engagement in the community. The founder of Diggs Memorial was deeply rooted in the community. As a result, there have been several streets, buildings, and scholarships in his honor. The context went from being engaged to its current state of lack of awareness and engagement in the community. The time line of DMUHC engagement in the community will be further developed in the historical foundation of chapter three. According to James Burns in his work, *Leadership*,⁶ and Bernard Bass & Ronald Riggio's work,

⁵ City of Winston-Salem North Carolina. 26 2015 accessed 8 15, 2014
<http://www.cityofws.org/home-center/discover-winston-salem/history>

⁶ James Burns, *Leadership* (New York: Harper & Row, 1978).

Transformational Leadership,⁷ it is widely accepted that most focus the lens of leadership on either the relationship of superior to subordinate, leader to follower and the parallel relationship between leadership and culture. Gary Yukl suggests that this relationship should be tempered with what he calls transformational leadership.⁸ One of the highlights this research seeks to embody will be to look from a comparative lens between transformational vs. transactional leadership. In the field of leadership, a plethora of definitions of leadership exist. However, for this research, the focus will be on Christian Leadership with a specific focus on Prophetic.

Hypothesis

There is a leadership issue at DMUHC and the hypothesis is to do something to mobilize the leadership team. If the model selected can mobilize the leadership team and get them to own the mission then the net of that hypothesis will result in the context being engaged in the affairs of the community. This research submitted a hypothesis based on the research formula ($A + B = C$). That is, if you have a problem (which is the lack of prophetic leadership) and you apply a treatment to the problem (which was a series of seminars and sermons along with a Community Day concluded with a mini-retreat), the hypothesis, (that the participants of the context would raise their level of awareness, education, and conscientization that would lead to a raised level of engagement), would be the expected end results. The participants would not only be

⁷ Bernard Bass, Ronald Riggio, *Transformational Leadership* 2nd ed. (New York: Psychology Press, 2006).

⁸ Gary Yukl, *Leadership in Organizations*. 7 Ed.(Upper Saddle River, New Jersey: Prentice Hall, 2010.)

engaged but the participants would engage the followers and the extended congregation would benefit and begin engagement with the affairs of the community.

The selected model is further developed in chapter six.

Proposed Treatment

After a careful examination of the literature reviews on leadership from leadership experts such as Burns and Bass, the project examined a proposed treatment to address the problem in the on the context. The propose treatment to address the lack of leadership and motivation at DM UHC will be a series of seminars and sermons. After the seminars and sermons series there will be a Community Day. Finally, the treatment will conclude with a mini-retreat. This will be further explained in chapter six with data analysis.

Purpose

The purpose of this dissertation is to address and bring awareness to the DMUHC leadership team on the theories and concepts of leading scholars on the subject matter of leadership. The purpose was to identify all leaders first and then expose this select group to the leading concepts on leadership. The hope is that the leadership team would experience transformation resulting in motivation. That motivation from the leadership team is expected to guide the leadership team to inspire the congregation of DMUHC to be more engaged.

While there are many advantages to identifying a select group to study such as being able to control some of the distractions of the participants, there are some

disadvantages that must be taken into account when deciding which model to use to study the participants. The researcher agrees with Peter Hawkins when he addressed the advantages and disadvantages of coaching the team and the team member in his work *Leadership Team Coaching: Developing Collective Transformational Leadership*.⁹ Hawkins argues that there needs to be extreme discretion used when determining when to and when not to use team coaching. Hawkins goes as far as to posit that there is a danger in using the team coaching methodology.¹⁰ The danger is “pulling the team coach into over- focusing on the individual and interpersonal agendas, rather than prioritizing the collective team and wider system agendas.”¹¹ Hawkins offers a recommendation for dealing with the team coaching concept when he argues that his personal reflections have given him a new perspective on focusing on the individual because it can be misinterpreted as elevating the one person's agenda over the group's agenda. He gives one exceptions to the recommendation when the team coach is transit and could possibly be relocated. It is usually from a secession plan concept.¹²

The goal of the research is raise the leadership team's level of education on leadership and increase the motivation to engage the community. More specifically, the objective is to raise the level of prophetic leadership. After raising the level of education on leadership and engagement in the community, the research seeks to show the connection between being more aware affects your awareness of the needs of those

⁹ Peter Hawkins, *Leadership Team Coaching: Developing Collective Transformational Leadership*, 2nd ed. (Chicago: Kogan Page Printing, 2011), 243.

¹⁰ Hawkins, 243.

¹¹ Hawkins, 243

¹² Hawkins, 243.

hurting. The leadership team of the congregation will serve as the participants of the research. Any person that is assigned to a leadership role will be required to participate. For the purpose of this research, these leaders will be identified as participants. There will be a total of twenty participants who represent the leadership team of DMUHC. Furthermore, the research will draw comparisons between transformational leadership and transactional leadership then challenge the participants of the research to consider a narrower mentality on leadership toward prophetic leadership. The purpose is to educate the participants with an expected result of raising the level of awareness and education, and conscientization¹³ within the participants through a series of seminars and sermons.

Research Question

The researcher chose a qualitative research project. According to Creswell, qualitative research is a particular method to engage in scientific research.¹⁴ He argues that qualitative research is more about exploring the human or local population perspective of research. At the same time, if the goal of scientific research is to address cultural specific information such as behaviors, ethnicity, norms, values and social context of a specific population then using the qualitative research method is recommended.¹⁵ The research will address four relevant questions which are: 1) what does the researcher want the context to know? 2) What does researcher want participants to be able to do? 3) What attributes are expected for the context to exhibit? Finally, 4)

¹³ Conscientization: Is a French term coined by Paulo Freire. But in this work, it is referred to raising the level of critical thinking within the person about the needs of others.

¹⁴ John Creswell, *Research Design* (New York: Baker, 2009), 35.

¹⁵ Creswell, 54.

what skills are expected for the context to transfer to the oppressed, dehumanized, and marginalized in the congregation and community?

CHAPTER ONE

MINISTRY FOCUS

This chapter initially engages the reader with the spiritual journey of the researcher. The focus of the spiritual journey is to demonstrate how the researcher has been involved in community engagement for many years and the hope is that the researcher's years of community engagement will assist in the spiritual transformation of the DMUHC. The focus will shift to the context. Here three areas will be the focus: the local context internally, the context within Diggs Memorial UHC, the United Holy Church of America Inc., and finally, the context in relationship to Winston-Salem North Carolina community. After which, the chapter finally concludes with examining how the city of Winston Salem, and all the disparities such as lack of food, clothing, shelter, and medical needs are at the reach of the DMUHC leadership team. Opportunities are plentiful but there exist a need of motivation on the part of the DMUHC leadership team to positively impact the oppressed in the community.

My Spiritual Journey

My childhood years mostly pick up when I was in elementary school. I remember I wanted to be in the band. We were destitute, and it amazed me that somehow my mother and father were able to get me a cornet trumpet and that marked the beginning of my musical career. To this day, I do not understand how they were able to do it with the poverty level income we had. I practiced so much that I was awarded the

second chair trumpet seat in the band. That was mainly because it was a racist time in America/school.

The music led me into other places like school musicals and playing at my local church. I thank God that my mom was persistent in making sure that I went to church, and the choir director discovered that I was taking music, and he was a trumpet player. He invited me to play one Sunday in the church band. That was the beginning of a path toward my destiny in ministry. From playing the trumpet to later becoming the minister of music was all made possible by my mom miraculously figuring out how to afford to get me that trumpet. I will probably never know the depth of sacrifice the family went through just for me to own my trumpet. Getting involved in the church band became the catalyst for me being recognized for my spiritual calling at the age of twelve years old.

As I began to accept my call to ministry, I was confronted with a life-changing decision. I was excellent in track and field and had received countless awards and gold medals for my achievements. I was selected to go to local, regional, state, and even tri-state competitions. God actually gifted me in track and field. One Sunday night, a minister came to our church and called me to the altar. I was also a musician at my local church. When I got to the altar, the minister looked at me. He went on to tell me that I was at an important crossroad in life and that the decisions that I was about to make would affect the rest of my life. Divinely enough, he even knew that I was good in athletics and said that the decision needed to be well thought over without regret. By this time, I was in high school and made a radical decision. I resigned from the track team and began to prepare for ministry. I can remember so clearly, I was in class in high school, and the intercom came on in class, and it was the assistant principal. He asked

my teacher to please excuse me and have me come to his office. I was a nervous wreck.

All the way to the office I pondered what I could have done wrong. When I got to the office, the principal was there and was extra helpful. I went to the assistant principal's office, and he closed the door. He cautiously got around to the fact that the track coach had informed him that I had resigned from the team and wanted to know for what reason?

I informed him that no one had wronged me and that I was aware of my decision. He had only one question, and that was why? I tried to explain a spiritual concept through the conduit of the human lens. Needless to say, I did not get my point across. He was even willing to rearrange my practice time so that I could make church services etc. But all I could hear was that word I received from the minister recently. I informed him that my answer was final, and he said I was making a huge mistake with all the talent I had. I walked out of that office that day realizing that there was a call on my life in ministry, and that was an excellent feeling. That call was to evangelism. More specifically, the call was to engage with my student population and those in my immediate community and become their voice for change. This calling was enormous because I couldn't ignore the weight of responsibility when students would come to me and begin to share their challenges in the school and the community. I eventually began to share this information with my mentor at that time, Deacon William Ambrose, who was instrumental in guiding me to a place of responsibility of understanding what to do with such an awesome responsibility and trust from my fellow students and community. The awesomeness of the journey was discovering, through intentional mentoring, that this weight I was feeling was one that was not unique but was a mandate to all Christians as I began to understand the Great Commission.

I was so moved by the fact that many would profess Christian beliefs, but somehow the call was muffled or not heard with a clarion mandate for change. I would sometimes even ask my fellow classmates why they chose me to come to and not some of the other students that were in the student population. I remember being asked about peer pressure from a football player and how that he was under enormous pressure, and he came and asked me how to handle the situation. The irony was he was a lot older than I was and for whatever the reason he sought assistance for me. I remember him acknowledging that he knew I was a Christian but, more importantly, he had been watching me from a distance and was captivated by how I was managing my peer pressure.

That situation was a day that gave me confirmation that I was truly on the right track. Also, that I had indeed made the right decision to be a change agent. I did not know at the time about the term “Change Agent” but through my seminary journey I have come to understand that the calling on my life was to be a change agent. The benefit of that young man’s face and constant accolades of gratitude to me after we shared was well worth any reward I could have ever been bestowed. I often think now how my mind was even in High School. The blessing I was afforded by having a mentor in my life that understood the mandate on my life and how he was committed to cultivating that calling has been one of the greatest gifts I have ever been given. In that teaching moment, I was able to discover that Christianity was more than just a notion of going to church and “Getting my Praise On!” I came to an epiphany that people are in need, and they are seeking a source of change.

It was true that my theology needed to be illuminated further but what was also clear at an early age for me was that people are hurting, and they are on a quest for someone that will give ear and attention to their hurts. I was also blessed to be able to have a check and balance in my life through my mentor. I found this very plausible because I also encountered a young man in our church that was on a path of heresy by talking and attempting to teach youth that we didn't need to call on the name of Jesus when we pray. I wasn't as bothered with his theology as much as I was bothered with his exclusiveness. He was not mentored and rejected any Council from the Elders and theological voices of ministry. I saw a beautiful young man ultimately drift to a place of un-safeness. The sad part of this situation was he eventually stop going to church. I thought, all of us get off track, but there is safety in numbers. So, to that end, I was very fortunate to have a place where my calling could develop and be "checked" if necessary.

I would go to Mr. Ambrose house every Sunday evening after church. Additionally, I would be as good as possible during the week so that I could petition my parents to stay with Mr. Ambrose house for the weekend. Wow! This would prove to be the ultimate confirmation of my calling to be a change agent. Mr. Ambrose was a culinary supervisor at the Naval Hospital in Jacksonville, North Carolina and would come in contact with thousands of young servicemen and women. When he would be serving them on the food line, he would make it a point to strike up a conversation with them. This would create an environment for them to share their stories and also their challenges. He would invite them to his home and would prepare dinner for them, and this was unheard of in the community. When I would arrive there they would be there

and sometimes even they would feel so at home till he would invite them to stay at his home rather than going back to the military base.

He had a beautiful wife name, Minnie Ambrose, who was consensual in his ministry assignment. It was something that you would only read in a textbook. They opened up their home to thousands of strangers who need someone in their lives at that moment to speak to their challenges and hear their stories. My parents were okay with me staying overnight, so I too benefited from his outreach ministry. Mr. Ambrose and his wife would eventually, open their doors up to our local church and community. The word quickly spread through the community and there arose jealousy and envy. I'm grateful that the lesson he taught me is that when you're a change agent, people will set out to stop or trap you from your success of your assignment. They are known in our community so well that even now, in his senior years, people still refer people to sit and talk him for his wisdom. Mrs. Minnie passed away about eight years ago, and that was a major blow to the ministry. However, Mr. Ambrose still uses his ministry to mold and shape the minds of young men today. What a model that has developed my understanding of what we should be doing to make a difference in our community.

Mr. Ambrose would constantly remind me as a young man that there is more to life than what we see going on in the sanctuary. The countless reinforcements that he imparted to me are a major contributor to my DNA of community involvement. It is worth noting the model of tenacity that Mr. Ambrose modeled in front of me. When it became apparent that Mr. Ambrose ministry was blossoming and all the youth in the military, city, and church were gravitating to him, I witnessed a horrifying thing. The

pastor and administration had a meeting where they announced that the youth was being reassigned to another department chairperson.

This was done in an attempt to send a message to Mr. Ambrose that there is a system and the rapport had with the youth was going to be controlled. Mr. Ambrose quietly allowed them to make all the administration changes they desired. However, what I witnessed along with the administration was this: when you have been called to an assignment just be faithful to that assignment and God will be obligated to take care of the rest. What we saw was the newly assigned person for the youth was appointed but there was no disputing that Mr. Ambrose was anointed for that assignment. Youth continued to go to Mr. Ambrose home and seek council and so did I.

Mr. Ambrose never retaliated nor did he speak ill will of the new decisions of the administration. In the end, the youth was returned to Mr. Ambrose. It reminds me of strength that I now possess that when you are called to be a change agent, and you begin to move forward in that calling you should anticipate resistance from the establishment who is satisfied with the dominant culture.

Shortly after that, I gave my initial sermon and was ordained soon after. I began to walk literally in my calling and found myself witnessing to my peers. This is the stage in my life where I review my path and the stage in which I am in. I get to look back over my spiritual formation journey and ask the question “what do not I do well that I should be doing better.” I see a spiritual formation in ministry as I look back over my life to the years of being a trumpet player in our school band. That defining moment was what led my choir director to invite me to participate in the church band. It was exciting in some strange way it was placing me on the path to my next turn in my spiritual

formation journey. By being exposed to the church by way of music, it ultimately led to me being the Minister of Music.

That appointment was the catalyst that put me on the music circuit in the city and county. I would eventually receive a call to play for Rev. [REDACTED] as his Minister of Music. I would serve there for ten years and finally pursue my call to pastoring. It bears noting here that when I announced that I was resigning from the post-Minister of Music, Rev. [REDACTED] came and offered me a sizable raise to remain on staff. I graciously declined but was met with furious opposition from Rev. [REDACTED] and the church. While I do understand, because I was good at what I did and took a choir of about six and transformed them into a mass choir of eighty voices, however, it still wouldn't register why the resentment for me seeking my spiritual formation came about. I remember Rev. [REDACTED] calling me into his office and pleading that he was getting older now (seventy), and people were coming to his church to hear his choir sing and made his load comfortable as a pastor on Sunday.

This I could not comprehend. To this day, I do not understand why I was openly rebuked and slandered that I was chasing more money and pimping God gift of music. The irony was Rev. [REDACTED] was a musician and played for a local church for many years before coming to the very same conclusion that he must pursue his preaching career. I managed to get through all the slander and to preach from the pulpit about folks and me pimping God's gift sermons. In hindsight, I wished I could have been a little more sensitive to the spiritual formation along the journey and maybe just maybe I wouldn't have so many war scars trying to appease people while pursuing your spiritual formation journey. I still find it so surprising that my mother was the conduit that made it all happen.

Had she not made untold sacrifices to get me that trumpet, I do not know which way the spiritual formation journey would have taken me.

Finally, the city of Jacksonville recently built a community hall of fame building. I got a call from Mr. Ambrose personally, inviting me to come and attend the event. The event- The community leaders nominated and selected Mr. Ambrose as an inductee into the Community Hall of Fame. I would always pray that he would live long enough to see the fruits of his labor. They did a tremendous article attempting to name all the thousands of young people that had come to his home and that had been touched in some way or another by his ministry. The challenge with being called to the ministry of community service advocacy is that many times the work is a thankless, long, lonely, and seemingly unrewarding. Like Dr. Martin L. King Jr., the work ultimately cost him his life and it was not until his death that the true essence of whom and what he was would be revealed.

I look back in retrospect on my spiritual formation journey of how far the Lord has advanced me in ministry, and I am in awe. It is my conviction that the call to ministry is most effective when one can pinpoint the experience surround that defining moment. We use the term call/calling to define that union of the outward expression of preaching with the inward call of God's grace. Yet, there is a mystery to the call of ministry. God sees us for what we shall be and not for what we are when he calls us. I like to use the phrase that God does not call one because he is qualified but rather God qualifies the call. The apostle Paul says in 2 Cor. 4:7: ". . . we have this treasure in earthen vessels." Paul suggests that even in these cracked, broken, chipped pots of clay that God says yes I can use you. What a humbling revelation.

Because of my strengths and mentoring I have received in the area of hearing and responding to the voice of the community, I hope to impact the context, Diggs Memorial UHC, and raise their level of consciousness toward community involvement as a Christian obligation. This qualitative research seeks to demonstrate how the Biblical Foundation, Historical Foundation, Theological Foundation, and the Theoretical Foundation sections of this project have an impact on the problem of this project. The problem of this proposed research is my context at Diggs Memorial United Holy Church, is void of prophetic leadership that impacts the community in areas such as oppression, dehumanization, and marginalization, feeling safe in the community, seniors that lack basic medical necessities such as optical, prescriptions, vital signs, and examinations.

Context

Inadequate food, water, housing, healthcare, education, employment or dignity is just a few of the many needs that surround the context and become platforms for ministry for the leaders of Diggs Memorial UHC. Social transformation occurs when those who are not oppressed become concerned and engaged in the affairs of those who are oppressed.¹ Just beyond the church doors is a population that longs for someone to join them in the struggle to end poverty. Prophetic leadership and the call of the Gospel call unto each disciple to join the campaign of liberation, to do our part in the struggle to end poverty, inequality, marginalization, and oppression.

¹ Social Transformation occurs when those who are not oppressed become motivated to join the fight of the oppressed in their struggle for liberation. Social Transformation concerns the inadequate food, water, housing, and basic human needs of all citizens in the community.

A close study of the congregation's demographics will reveal that there are many motivators for congregants to remain members of the congregation. DMUHC has been a "family church" for many generations. It can be seen that even through many of its tough years, members remained only because their family has 'belonged' there for many generations.

The Diggs Memorial United Holy Church Internally

DMUHC is organized as follows:

- Ministerial staff-including Pastor
- Church Secretary
- Church Treasurer
- Financial Secretary
- Deacons
- Trustees
- Youth Department
- Pastoral Relations Committee
- Women Missionary Department
- Culinary Department
- Christian Education Department
- Security Team
- Ushers
- Choir
- Out Reach Department

The internal structure of DMUHC consists of the pastor and four assistant ministers. The senior minister serves as the Lead Minister. The Lead Minister also has the longest tenure of membership at church. There are two deacons. They serve as the chairperson and vice chairperson. The president is the senior in membership. There are two trustees in the context. The chairperson of the trustees is also the second senior member of the context. There are several positions in the youth department. Namely, there is a youth director, youth president, vice president, and secretary. All these are youth with less than ten years of service. The DMUHC has a church secretary, treasurer,

and financial secretary. Additionally, there is a pastor relation president. The pastor relation president is a modern term for the pastor's aid. There is also a woman's ministry department. They have a president, vice president, and secretary. There are four ushers. There is a culinary department. The DMUHC has a men's ministry. The DMUHC has a Christian Education department, which consists of the superintendent, vice superintendent, treasurer, and secretary, along with the VBS department. Finally, there is a security team. The population of the DMUHC is a majority African American. There is a small percentage of white and Hispanic. The average age of the setting is between forty and sixty. The average membership years are between six to ten years.

DMUHC has a relatively moderate demographic. The congregation is ninety eight percent African American, one percent Caucasian, and one percent Hispanic. Of Its 200 member congregation, you can find the age range holding consistent around sixty percent of the age group of forty to fifty five years of old, twenty five percent of the age group of sixty to eighty five years of old, and fifteen percent of the age group under twenty five years old. The age groups of twenty five to forty and fifty five to sixty are not represented in demographics of the DMUHC. Of its 200 member congregation, the attendance is very inconsistent and ranges from twenty five to one hundred and fifty in proportion.²

It seems that the audience is reflected and associated with the economic rise and fall of the congregation. The average income of the church is estimated around \$50,000. The unemployment rate is estimated to be about twenty five to thirty percent. This is reflected the city's history of being a world class leader in manufacturing. Many of the

² This data was extracted from the Diggs Memorial UHC January 2013 membership roster.

leading companies such as Hanes Brand, Texas Pete, Caterpillar, and Reynolds tobacco and aluminum foil have drastically reduced their workforce. For instance, R.J Reynolds once employed 30,000 employees and was recently noted to be said they only employ an estimated 3000 employees now. What the researcher found to be consistent was that when the congregants were employed, they would attend church more frequently.³

The mission statement of DMUHC is consistent with social transformation. The mission statement is:

The mission of the Diggs Memorial United Holy Church is to provide Christian Ministry by making disciples (faith development), and providing for a more abundant life (works) to persons primarily in Forsyth County, the surrounding areas, and throughout the world who are open to the teachings of Jesus Christ.⁴

The motto that guides the DMUHC is “Changing our generation one life at a time.” The Outreach Committee is where the mandate for community outreach is housed. In this auxiliary the chairperson, lead minister of ministerial staff, is responsible for coordinating the outreach activities. Additionally, when there are other outreach ministry opportunities present, the president of outreach will facilitate the efforts. The ministry is limited to doing minimal outreach of visiting the senior citizens center around the corner. There has been stagnant growth in this auxiliary because of the lack of motivation of the congregants and leadership team. This is substantiated by the announcement and invitation to participate in outreach activities such as stuffing bags for the Christmas program for the seniors and there was not enough participation from the leadership team or congregation. The event was completed but with outside assistance.

³ This data was extracted from the January 2013 annual membership retreat survey.

⁴ This data extracted from the January 2013 Organizational leadership document issued to each member.

The United Holy Church of America Inc.

The focus now shifts to the United Holy Church of America Inc. Diggs Memorial is active on the local, district, and general levels of the United Holy Church of America, Inc. According to the Manual of the UHC,⁵ the United Holy Church of America was established in 1886 in Method, NC. The Presiding Prelate is The Right Reverend Elijah Williams, Greensboro North Carolina, the Vice-President is The Right Reverend Kenneth Robinson of New York, New York, and the 2nd Vice-President is the Right Reverend Ralph Love, Sr. of Greenville, NC. The Presiding Prelate, College of Bishops, General Board of Elders, District Elders, and Pastors is the order of protocol. The UHC has a college of seventeen bishops that represent all the districts at the General Convocation, which is held in Greensboro, NC the first week of May of every year. The General Convocation is a meeting that is held once a year where all the 700 churches assemble to worship and attend to any business of the organization at large. The organization follows an Episcopal polity. The membership of the organization is 50,000. There are 700 churches in the organization. Seventeen Districts make up the entire organization. The region cover forty states. The districts are local and international which extend to Africa, Barbados, Bermuda, and St. Lucia-West-Indies. Diggs Memorial UHC is a member of the Western North Carolina Convocational District. We have thirty nine churches in the district that DMUHC is registered in. The Western North Carolina district is the specific district of the seventeen that DMUHC is represented in. The UHC Western District has 3000 members in the district. The district Bishop is Elroy Lewis of

⁵ United Holy Church of America Discipline Manual, 23.

Durham North Carolina. His Vice-President is Bishop Greg Hargrave of Burlington NC. His Second-Vice President is Bishop James Brooks of Lumberton, NC.

The discipline of the UHC organization is the *United Holy Church of America Manual*⁶ which was written and edited by the College of Bishops. The college of Bishops is comprised of seventeen Bishops that represent the seventeen districts of the organization. The *United Holy Church of America Manual* covers everything from the order of service, pastoral vacancies, and special service to how a conflict is resolved all the way to the general church. Also, the *United Holy Church of America Manual*⁷ follows Roberts Rule of Order.⁸

A close study of the congregation's demographics will also reveal that there are many motivators for congregants to remain members of the congregation. Diggs Memorial UHC has been a "family church" for many generations. It can be seen that even through many of its tough years, members remained only because their family has 'belonged' there for many generations.

Union Mission Holy Church (now Diggs Memorial) was established in late February of 1904 with a few consecrated Christians under the leadership of Bishop Jefferson D. Diggs. In 1920, Bishop J.D. Diggs was successful in purchasing the first piece of property for Union Mission. Union Mission Holy Church was first officially raised in the corner of Vine and Seventh Streets. On December 29, 1947, additional land was purchased 2,200.00 for the first church. The Land was sold to Bishop J. D.Diggs.

⁶ *United Holy Church of America.org*. 6 12, 2010. accessed 12 12, 2013
<http://www.uhcoa.org/districtst.html>

⁷ United Holy Church of America, *Standard Manual and Constitution and By-Laws of the United Holy Church of America, Incorporated* (Philadelphia, PA: Middle Atlantic Regional Press, 1988).

⁸ Henry Robert, *Robert's Rules of Order: In Brief* (Cambridge: Filiquarian Publishing, 2006).

The Deed in Trust listed: John P. Diggs, J.D. Diggs, W.C. Sturdevant, A.A. Patterson, Frank O'Neal, and Fred Walker, as the trustees of the original Deed in Trust. The Deed of Trust was filed on December 29, 1947, at 12 O'clock PM and registered in the office of the Register of Deeds for Forsyth County, NC in Book 507, page 132. According to the Deed of Trust, the lot description was:

Beginning at the Southeast corner of Vine and Seventh Streets in the city of Winston-Salem, running thence Southwardly with Vine Street One Hundred thence Eastwardly Ninety (90) feet to the corner of Lot No. 3 belonging to Joseph Jacobs; thence with the line of said Lot No. 3, Northwardly One Hundred (100) feet to Seventh Street; thence Westwardly with Seventh Street Ninety (90) feet to the place of Beginning, said lots are part of the property conveyed to Joseph Jacobs by the city of Winston-Salem on May 3rd, 1890, recorded in the office of the Register of Deeds of Forsyth County, NC, in Deed Book No. 34, page 146; also see deed from Joseph Jacobs and wife, to Sam A. Mitchell, George H. Champlin, Julius Sockwell, John H. Dandridge and Frank Tatum, Trustees of Union Mission, recorded in Deed Book No. 74, page 150, Office of the Register of Deeds of Forsyth County, NC.⁹

There is accepted from the above-described property a lot 33X100, sold to J.D. Diggs, Deed Book, page 43, in the year 1920, being off of the east end of said property above described.¹⁰

The members paid \$22.00 on the first day of January, 1948 and the same each month until paid in full.¹¹

Unfortunately, Bishop Diggs became gravely ill and retired from the ministry in 1931. Union Mission Holy Church was renamed Diggs Memorial United Holy Church on July 12, 1992, in recognition and memory of its founder and first pastor, the Bishop Jefferson Davis Diggs. From 1931 until 1941, Union Mission was under the leadership of

⁹ Deeds, Deed In Trust 1947

¹⁰ Deeds, Deed In Trust 1947

¹¹ Deeds, Deed In Trust 1947

the late Rev. M.H. Hanes, the Rev. E.O. Roberts, the Rev. PD Edwards and the late Rev. J.H. Edwards, each of whom served in succession as acting pastors.

In 1942, the late Rev. O. Neal was called to the pastorate at Union Mission. He served for the next eight years. In 1951, Rev. M.A. Brown began his ministry at Union Mission. Under Rev. Brown, the church mortgage was paid off and the church began to progress rapidly. In 1956, the lot on which Union Mission Holy Church had originally stood was sold to the famous tobacco company, R.J. Reynolds. Although this tragic incident transpired, God would bless Union Mission with a new place to call home. Union Mission held a groundbreaking ceremony on June 26, 1957 at 125 North Graham Avenue. Within less than a year, the members of Union Mission were able to move into their new church home.

The Deed of Trust recorded: M.A. Brown, John P. Diggs, A.A. Patterson, Fred Walker, and Jason Conner as Trustees of the Union Mission Holy Church of the United Holy Church of America. They purchased the new church and land for \$7500.00 on March 22, 1957. The Deed in Trust was filed on April 2, 1957, at 2:52 O'clock PM., and registered with the Office of Register of Deeds of Forsyth County, NC, in Book 723, page ninety eight. According to the Deed in Trust, the lot description was,

TRACT NO. 1: Beginning at the stake on East side of Graham Avenue 10 feet North of the Northwest corner of Lot 22 as shown on map hereinafter referred to; running thence Eastward on a line parallel the north line of Lot 22, 131 feet to a point on the West line of Lot 13; thence Northwardly along west line of Lot 13, 28.3 feet and continuing Northwardly 25 feet or in all 53.3 feet, more or less, to a point in the centerline of Second Street (said Second Street between Cameron Avenue and Graham Avenue has been closed by resolution recorded in Deed Book 678, page 345, etc); thence Westwardly along center line of Second Street, 132.2 feet, more or less, to the Eastern Line of Graham Avenue; thence Southwardly along Eastern line of Graham Avenue 75 feet, more or less, to the point of beginning. Being known and designated as the Northern part of the Lot 23 and a strip of land 25 feet in width lying north thereof, which strip is a part of

Second Street (now closed), all as shown on Map of East Winston Development Company property, a plat of which is recorded in Plat Book 2, page 72 (2), Office of Register of Deeds, Forsyth County, NC.

TRACT NO. 2: Beginning at an iron in the East line of Graham Avenue, being the Northwest corner of Lot 21 on the map hereinafter refereed to; running thence Northwardly with the East line of Graham Avenue 60 feet to a point in the West line of Lot 23; thence Eastwardly with a line parallel to the South line of Lot 23, 131 feet more or less to an iron in the West line of Lot 13; thence Southwardly with the West line of Lots 13 and 14, 60 feet to an iron stake in the Northeast corner of Lot 21; thence Westwardly with the North line of Lot 21, 131 feet to the place of Beginning, the same being all of Lot 22 and ten feet off the South side of Lot 23 on the Map of East Winston Development Company, a plat of which is recorded in Plat Book 2, page 72, in office of Register of Deeds of Forsyth County, NC. The name of the Church was changed from the Union Mission Church of God to Union Mission Holy Church of the United Holy Church of America by resolution adopted by majority vote of the congregation on November 4, 1956.”¹²

The members paid seventy five dollars on April 1, 1957, and each month after that until the debt was paid in full on June 6, 1966.¹³ In 1964, the church received a new leader, the Rev. Cooley, who served as pastor for two years. In 1965, Elder Hal Royster was called to the pastorate at Union Mission and served as pastor for twenty four years. Associate pastors who served with Rev. Royster were the Rev. James Jones and the Rev. George Mitchell, who served for twenty four years. Under Rev. Royster’s leadership, the mortgage on the new building was paid off and burned.

In 1989, Elder Fred T. Jones, Jr. was called to the charge of pastor and served in that capacity for the next 11 years. Under Rev. Jones administration, several improvements were made to the church’s physical appearance, and several groups were reestablished. The years 2000-2001 proved to be very challenging years for Diggs Memorial. The pastor, Elder Fred Jones, desired to broad the borders of the ministry with

¹² Deeds, Deed In Trust 1957

¹³ Deeds, Deed In Trust 1957

a request to establish a seminary training institute. However, this ambition would prove to divide severely the congregation. The difference in the direction of the church was so severe that the Bishops and the administration of the United Holy Church were called in to intervene. The administration would later discover that the pastor had ambitions to take the church out of the organization. With Diggs Memorial being one of the historical churches in the United Holy Church's foundation, the decision was made to ask the pastor to leave, and the church remains in the organization.

According to Diggs Memorial United Holy Church archives, in March of 2001, Rev. Fred T. Jones, Jr. left Diggs Memorial to follow his vision. Diggs Memorial received Rev. Jerry W. Powell and First Lady Renee Powell as pastor-elect in August of 2001. They built upon and improved existing ministries, at Diggs Memorial, and broadened the church's appeal by establishing new ministries. Under the administration of Elder Powell and First Lady Powell, the church congregation would increase spiritually and in numbers. Several improvements were made to the church's physical structure. Improvements included a new heating system, a new stove for the kitchen, ceiling fans and lighting, and office equipment. The addition of a new sound system and new instruments, such as drums and a Hammond organ helped enhance the worship experience. Under the leadership of Pastor Powell, many ministries were established. They were as follows: Diggs Memorial Voices of Praise, Mass Choir, Gospel Choir, JWP Chorale, Men's Choir, Vision Dance Ministry, and the restructuring of Sunday School and Ushers ministry. Elder Powell mentored and developed strong leadership in

three deacons and deaconesses, two deacons in training, two trustees and a treasurer, a church secretary and two licensed.¹⁴

The Context in Winston Salem at Large

Finally, the attention shifts to the context in relation to the city of Winston -Salem. According the city of Winston Salem official website,¹⁵ the city of Winston-Salem is divided into four sections: North, South, East, and West. The DMUHC is located in East Winston. The immediate community surrounding DMUHC is a lot of run down homes. Many of the homes have been vacant for extended periods of time.

The Legacy 2030 Update states that Forsyth County and its municipalities continue to grow faster than projected, but that this growth for the past several decades has been in the form of fairly low-density development with communities often growing by more acreage than population. Trends:

- Forsyth County and its larger cities and towns continue to grow (pp. 6-7).
- Smaller communities are maintaining populations despite slight downward adjustments from 2009 projections by the State Demographics Branch of the Office of State Budget and Management (OSBM), due to actual 2010 US Census counts (p. 6).
- Community population densities are increasing slightly or remaining stable because municipality land areas are not likely to increase significantly due to recently enacted annexation statutes, making it more difficult for municipalities to annex additional lands (p. 8).¹⁶

¹⁴ This data was extracted from the January 2007 Centennial Anniversary document in the church archives.

¹⁵ City of Winston-Salem North Carolina. 2 6 2015 accessed 8 15, 2014
<http://www.cityofws.org/home-center/discover-winston-salem/history>

¹⁶City of Winston-Salem North Carolina. 2 6 2015 accessed 8 15, 2014
http://www.cityofws.org/Portals/0/pdf/planning/publications/misc-Reports/TrendsReport_2013.pdf?ver=2014-08-07-131929-000

Winston-Salem is located in Forsyth County. Forsyth County Community Populations (2014) The proportionate population of Winston-Salem, the other incorporated communities in Forsyth County and the unincorporated portion of Forsyth County have remained unchanged since 2013: Winston-Salem at sixty five percent, incorporated communities totaling nineteen percent and the unincorporated areas population of Forsyth County remaining at sixteen percent.

Forsyth County Perimeter Community Population by Year (2008–2012) Forsyth County's perimeter communities are segregated into two groups with regard to population. Kernersville, Clemmons and Lewisville have populations greater than 10,000 while Walkertown, Rural Hall and Tobaccoville have populations less than 5,000. Lewisville, Walkertown and Tobaccoville have negative growth rates because State projections for 2008 and 2009 exceeded the actual 2010 Census populations. The fastest growing community between 2008 and 2012 was Kernersville at six and one half percent. Between 2008 and 2012, Winston-Salem's population grew by two point four percent from 227,850 to 233,250 while Forsyth County's population grew by four point two percent from 343,000 to 357,500.¹⁷ The population of East Winston was not mentioned in this report. This report supports the fact that East Winston, even though it is included in the city of Winston-Salem, did not sustain significant growth. This report also grounds the lack of citizens desiring to make East Winton the target for growth.

The challenge for Winston Salem is how it intends to retool the city to accommodate for the major loss of employment in the city because of the relocation and

¹⁷ City of Winston-Salem North Carolina. 2 6 2015 accessed 8 15, 2014
http://www.cityofws.org/Portals/0/pdf/planning/publications/misc-Reports/TrendsReport_2013.pdf?ver=2014-08-07-131929-000

closing of many of the major employers that have aided in sustaining the economics of Winston-Salem. The Legacy 2030 Update indicates that future employment growth will most likely occur in the service and knowledge-based sectors with higher-paying jobs requiring higher levels of education. Over the past twenty years, Forsyth County's share of service sector jobs has increased by twelve percent, replacing industrial (factory based) and retail jobs. The Legacy 2030 report suggest that Winston-Salem will need to embrace the growth of knowledge-based jobs in advanced manufacturing, biomedical/biotechnical, financial services and other fields. It suggests that government, the business community and all learning institutions work together to assure that students are receiving training for jobs in emerging sectors, particularly in science, technology, engineering and math (STEM). Trends:

- Industrial employment continues its two decade trend of decline, being replaced primarily with service jobs (p. 24).
- In knowledge-based occupational clusters, employment increases are occurring in personal services, healthcare/ medical science, primary/ secondary/ vocational education and social services, personal services and art, entertainment, publishing and broadcasting. Employments reductions are occurring in skilled production workers and in managerial, sales, marketing and human resources occupational clusters (p.25).
- Based on location quotients, the two strongest knowledge-based occupational clusters are healthcare/ medical science and postsecondary education/ knowledge creation. The robustness of their location quotients at 1.5 and 1.4, respectively, means that these clusters are employing more people than demanded by Forsyth County alone and are exporting goods and services beyond Forsyth County (p. 26).
- STEM jobs have a 20% share of the job market in the Winston-Salem Metropolitan Statistical Area (MSA), which is comparable to other metropolitan areas in North Carolina (p. 28).
- A majority of STEM jobs in the Winston-Salem MSA do not require bachelor degrees. Of the 35,000 STEM jobs, greater than 60% require an associate's degree or less while paying on average nearly \$50,000 per year. This salary is

66% greater than non-STEM jobs with similar educational requirements (pp. 29-30).

- STEM jobs requiring bachelor degrees or higher pay on average nearly 50% more than non-STEM jobs with similar education requirements: \$83,500 to \$56,500 per year (p. 31).
- Forsyth County ranks sixth in North Carolina in the number of inventive patents issued since 2000 (p.32).¹⁸

The Legacy 2030 report suggest that Winston-Salem's increase in service sector jobs continues to expand its share of the job market increasing from forty percent to forty three percent between 2008 and 2012. The industrial sector continues its decline dropping from twenty eight percent of the job market to twenty four percent. Meanwhile, the retail and office sectors have remained fairly steady with their shares of the employment market hovering at twenty two percent and twenty three percent and nine to ten percent , respectively. The Legacy 2030 report suggest that Winston-Salem's two strongest occupational clusters are Healthcare/ Medical Science with an LQ that increased from one point eighteen in 2002 to one and a half in 2012 and Postsecondary Education/ Knowledge Creation, which has remained steady between 2002 and 2012 with an LQ of one point thirty nine. It seems surprising that the Legal/ Financial Services/ Insurance/ Real Estate occupational cluster is only one point one given the headquarters of BB&T and the regional center of Wells Fargo located in Winston-Salem. The Primary/ Secondary/ Vocational Education and Social Services cluster could be an emerging

¹⁸ City of Winston-Salem North Carolina. 2 6 2015 accessed 8 15, 2014
http://www.cityofws.org/Portals/0/pdf/planning/publications/misc-Reports/TrendsReport_2013.pdf?ver=2014-08-07-131929-000

employment and economic base with its LQ increasing from point ninety four in 2002 to one point zero sixth in 2012.¹⁹

There is a large part of the community that does not have transportation and use the city transportation system known as the Winston Salem Transit Authority. There is a bus stop at the corner of Graham Avenue, the street Diggs Memorial is located on. In a community meeting held at Diggs Memorial on February of 2015, to address community concerns, the police admitted they had lots of crime in this community and the Chief of police, announced that the police department was establishing a crime unit in the area of East Winston to combat the high crime in the area. According to the Chief, there were several deaths that were in this community as a result of the vacant houses. According the city of Winston-Salem official police web page, East Winston is higher in crime and abandon houses.²⁰ The city of Winston Salem official police website argues,²¹ that the vacant houses became a magnet for unwanted behavior. There remains an issue of getting better commitment from the landlords of these vacant houses to monitor the vacant properties and maintain communication with the police when the property is vacant over thirty days. Diggs Memorial has sustained three burglaries over the past two years. There are no major businesses in the immediate area and the closest grocery store is about eight miles on the other side of town. There are two major hospitals in the city but neither one located in East Winston. The closest hospital is about fifteen minutes

¹⁹ City of Winston-Salem North Carolina. 2 6 2015 accessed 8 15, 2014
http://www.cityofws.org/Portals/0/pdf/planning/publications/misc-Reports/TrendsReport_2013.pdf?ver=2014-08-07-131929-000

²⁰ City of Winston-Salem North Carolina. 2 6 2015 accessed 8 15, 2014
<http://www.cityofws.org/home-center/discover-winston-salem/history>

²¹ City of Winston-Salem North Carolina. 2 6 2015 accessed 8 15, 2014
<http://www.cityofws.org/home-center/discover-winston-salem/history>

away. There is one major bank, Wells Fargo, which is in the center of East Winston.

This is the only bank in town, out of the six branches, that has the plexiglass window that separates the customer from the teller.

CHAPTER TWO

BIBLICAL FOUNDATIONS

The Problem Statement

The problem of this proposed research is my context at Diggs Memorial United Holy Church, is void of leadership and motivation to engage in the affairs of the community to bring about social transformation in the community in areas such as oppression, dehumanization, and marginalization in feeling safe in the community, and seniors that lack basic medical necessities such as optical, prescriptions, vital signs, and examinations.

Introduction

This chapter addresses how Leadership is grounded in the word of God. The biblical foundation will ground the model of prophetic leadership in the word of God. The Canon offers many texts that lend themselves to God's support to leadership. For example: Hab. 2:2 "And the Lord answered me, and said, Write the vision, make it plain upon tables, that he may run that readeth it."¹ The chapter will cover the relationship that leadership has in the role of prophetic leadership. Furthermore, it will be necessary to show synergy between the natural necessity and the spiritual necessity of leadership.

¹ Habakkuk 2:2, King James Version (KJV). Unless otherwise noted, all scripture references in this document are from the KJV.

Biblical text will be examined to establish a connection between the Bible and prophetic leadership. A New Testament text will be the biblical foundation to establish the role of the prophetic leader. The lesson will be grounded in the two fish and five loaves of bread parable Jesus uses to teach His disciples their role in feeding the oppressed. The Synoptic Gospels will be used, and the theme will be the “Feeding of the community with the two fish and five loaves of bread. This idea is found in Matt. 14:13-21; Mark 6:33-44; Luke 9: 12-17; and John 6:1-14. This biblical foundation chapter examines the various translations of the summarized Gospels to gain a broader understanding of the relevance to have a foundation in the Word of God. This is relevant to demonstrate to the DMUHC that social transformation was a central part of the ministry of Jesus

Within the Diggs Memorial UHC, the conscientization of the congregation is dormant. As mentioned in the Context section, the community is marginalized. The lack of transportation and the distance away from medical needs create problems for the immediate community to receive much needed resources. The problem is twofold: first to bring awareness and secondly, to engage the community’s needs. There is a biblical consistency with this same theology of social justice and social transformation. Old and New Testament Text will be used to emphasis the role of social transformation. This is necessary to ground the research biblically. There will be an Old Testament text from the Exodus Narrative. Furthermore, theological attention will be given to the Exodus narrative (Exod. 5: 7-10;14:30) by Moses. This will show that there has always been a role for social transformation in the life of the believer dating back to the Old Testament.

The congregation encounters opportunities to do ministry such as feeding the hungry, clothing the naked, and even providing nurture for those in need. Yet, the

overwhelming mood of the culture is to let someone else do those. The Bible is very vocal in Matt. 25:40-46 on our obligation to be sensitive to the needs of the less fortunate. This research seeks to point and draw attention to Jesus' mindset whenever he encountered an opportunity to do ministry. We are to model after Christ example and to see that example with transparency we need to be aware of that the Word says. The mandate is upon the Diggs Memorial UHC to be aware and conscious of the social needs of the community it serves.

Two Fish and Five Loaves of Bread Parable

There is need to awaken the congregation's compassion for the needs of the community in which it worships in. The problem is twofold: first to bring awareness and secondly, to engage the community's needs. The Synoptic Gospels will be used, and the theme will be the "Feeding of the community with the two fish and five loaves of bread. This argument is found in Matt. 14:13-21; Mark 6:33-44; Luke 9: 12-17; and John 6:1-14. This paper will examine the various translations of the synoptic Gospels. The main scripture will be Matt. 14:13-21.

First, let us look at the Feeding of the Five Thousand in all the Gospels as it appears in the King James Version. It is written in Matthew 14:13-21:

When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them; They need not depart; give ye them to eat. And they say unto him; We have here but five loaves, and two fishes. He said, "Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and

brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

In Mark 6:33-44, the same account is presented in the following manner:

And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworths of bread, and give them to eat? He saith unto them, How many loaves have ye? Go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and breaks the loaves, and gave them to his disciples to set before them; and the two fishes divided He among them all. And they did all eat and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.

A much shorter version is found in Luke 9:12-17:

And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said we have no more but five loaves and two fishes; except we should go and buy meat for all these people. For they were about five thousand men. And he said to his disciples; Make them sit down by fifties in a company. And they did so and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

Finally, here is another version of the story in John 6:1-18:

After these things, Jesus went over the Sea of Galilee, which is the sea of Tiberius. And a great multitude followed him because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes and saw a great company come unto him, he saith unto

Philip, Whence shall we buy bread, which these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, there is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore, they gathered them together and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did said, This is of truth that prophet that should come into the world.

The first thing this theme speaks to is Jesus had compassion for the people. He recognized that these individuals had a need and that He along with His disciples were responsible for meeting their need out of compassion. The goal of this research is to raise the level of compassion of the DMUHC leadership team. This message from Jesus in this text speaks directly to the issue of the congregation of Diggs Memorial of not being engaged in leadership and lacking motivation to be engaged in the affairs of the community. In Matt. 14:14-16:

And when Jesus went out He saw a great multitude, and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." But Jesus said to them, "They do not need to go away. You give them something to eat.

Similarly, in Mark 6:34: "And Jesus, when he came out, saw much people, and was moved with compassion toward them. . . "

Jesus was moved with compassion for them. The great compassion of Jesus for the multitude moved him to heal the sick and to teach them. Jesus did this continually until evening. His gracious compassion for the demanding crowds was remarkable.

William Barclay argues, “Jesus had come to find peace and quiet and loneliness; instead he found a vast crowd eagerly demanding what he could give. He might so easily have resented them. What right had they to invade his privacy with their continual demands?”² Jesus and the disciples could have made many legitimate excuses. “This isn’t the right place.” “This isn’t the right time.” “The people can take care of themselves.”³ Barclay argues, there was no physical necessity to feed this multitude. These were people who were used to skipping meals, and they certainly expected nothing. Jesus had compassion on them nonetheless.⁴ According to Spurgeon, “His compassion was great: ‘The original word is very expressive; his whole being was stirred to its lowest depth, and, therefore, he proceeded at once to work miracles of mercy among them.’”⁵ One of the attractive things about the character of Jesus Christ is that He was always seeking out teachable moments. Jesus was always aware of His appointment with Calvary and was constantly trying to educate His disciples. Here is one of those moments in Matt. 14: 16: “You give them something to eat.”

With this, Jesus challenged both the compassion and the faith of the disciples. He did not ask them to do anything to meet the need without also guiding them in through the job. According to Carson, “If they remembered the miracle of the wine at Cana (John 2:1-11), they should have asked Jesus to meet the need, not send the people away.”⁶ Both Jesus and the disciples were aware of the great multitude and aware of their needs. It was

² Barclay, 118.

³ Barclay, 317.

⁴ Barclay, 135.

⁵ (Charles Spurgeon Commentary on Matthew n.d.)

⁶ Bible hub, *Jesus Displays Authority Over Nature* 5 2 2004 accessed 2 3 2015
<http://biblehub.com/commentaries/guzik/commentaries/4014.htm>

the compassion of Jesus and His awareness of the power of God that led Him to go about feeding the multitude.

The people are hungry, and the empty religionist offers them some ceremony or empty words that can never satisfy. The religious along the disciples of Jesus miss another opportunity to meet and get involved in the affairs of the oppressed and needing. This is parallel to the challenge at Diggs Memorial. DMUHC's compassion for the needs of the community needs stimulating. There is a parallel challenge within the DMUHC to be energized and motivated to not only see the needs of the oppressed but to be motivated to get engaged in the affairs of the community. The door of DMUHC is a demarcation point that separate the context from all the needs of social transformation the community harbor. Just outside the doors of Diggs Memorial are masses of people who are in need of being fed naturally and spiritually. Just outside the doors of Diggs Memorial are people who say they are hungry but the congregation is so consumed with religious rituals, and the atheists and skeptics within the context try to convince them that they are not hungry at all. The people are hungry, and the religious showman that occupy the DMUHC congregation gives them the video and special lighting and cutting edge music. The people are hungry, and the entertainers within the DMUHC gives them intense fast action, so loud and fast that they do not have a moment to think. The people are hungry - who will give them the bread of life? Jesus used the words, "they do not need to go away" NIV, "they need not depart" in the KJV as the basis for His sermon to the disciples.

The people come to church and we want to send them away. Needs like feeding the hungry, clothing the naked, and providing resource information are some of the many

reasons that the community seeks refuge in the church. Jesus is clear that our task is not to send them away but to attend to the need of the community. This was highlighted in the Matt. 14 text when he tells the disciples they do not need to send them away. How easy it is to look the other way and ignore the need facing the disciple. This makes the challenge so relevant at DMUHC because not only has it been tempting but it has been adopted as the norm for the context to send them away and not meet the need of the community. The lesson that is very practical today is that Jesus' sermon of feeding the mass community was to argue that His lessons are just as relevant today as then.

Therefore, if Christ looked at mostly casual hearers of little significance in the Gospel and saw enough compassion to not send them away, then the charge for commitment for the context is the same, not to send them away. Jesus was teaching his disciples that "they need not go" because He knew that He had just what they were hungry for.

Unfortunately, the problem of lack of leadership and motivation of the DMUHC leadership team has embraced the ideology that allows them to be so quick to "send them away" and yet Jesus was explicitly clear in His teachable moment that "they need not go" because what they would be leaving for and going into town searching for is right in their presence, Jesus, the Bread of Life! So, the message of Jesus Christ was clear, 1.

Circumstances do not need to make you go away. 2. You will not have things so hard or so easy that you do not need Jesus. 3. There is nothing in Jesus that would make you want to go away. 4. There is nothing in the future that will cause you to feel the need to go away.⁷

In Mark 9: 15, “And they did so, and made them all sit-down.” Mark makes an interesting commentary. The disciples followed Jesus’ command, even though they still thought that the crowds should have been dismissed. The lesson here is that sometimes obedience must precede understanding. At the same time, the needs of persons always moved the heart of Jesus with compassion. He could not see a needy person without being moved with compassion towards them.

In Matt. 14:14: “and he healed their sick...” Now many of these people were not seeking Him. All they were seeking was a help, the healing of their sick. And it would be very easy to sort of jump on the crowd, and to needle them, and get after them. All you want is the benefits. You do not wish to make the commitment. And that was so true. But Jesus never chided them. He never got on them. He just went ahead and ministered to them freely. And I love Him for that. Wayne Jackson, in his work *The Compassion of Christ* successfully argues that Jesus has tender compassion towards those who thus followed him. He submits that “People do not care how much you know, until they know how much you care.”⁸ When he saw the multitude, he had compassion on them.⁹ Barnes subscribes, “The sight of a great multitude may justly move compassion. To see a great multitude, and to think how many precious, immortal souls here are, the most significant part of which, we have reason to fear, are neglected and ready to perish, would grieve one to the heart. None like Christ for pity to souls; his compassions fails not. He did not only pity them, but he helped them; many of them were sick, and he, in compassion to them, healed them; for he came into the world to be the great Healer. After a while, they were

⁸ Wayne Jackson, “The Compassion of Christ, *Christian Courier* 108, n0 3 (2016): accessed 3 12, 2104) <https://www.christiancourier.com/articles/947-compassion-of-christ-the>

⁹ Albert Barnes, *Barnes Notes of New Testament* (Boston: Baker Books, 2000), 335.

all hungry, and he, in compassion to them, fed them.”¹⁰ In all the favors Christ shows to us, he is moved with compassion, according to Isa. 63:9. (NLT)

The disciples, much like Diggs Memorial congregation, offer the motion for the dismissing of the congregation, and Christ’s setting aside the motion was a teachable moment for leadership. The evening drawing on, the disciples moved it to Christ to send the multitude away; they thought there was a good day’s work done, and it was time to disperse. Additionally, Christ would not dismiss them hungry as they were, nor detain them longer without meat, nor put them to the trouble and charge of buying meat for themselves, but orders his disciples to provide for them.

Christ all along expressed more tenderness toward the people than his disciples did; for what are the compassions of the most merciful men, compared with the tender mercies of God in Christ? See how loth Christ is to part with those who are resolved to cleave to him! They need not depart. Barnes argues,

But if they be hungry, they have a need to depart, for that is a necessity which has no law, therefore, give you them to eat. The Lord is for the body; it is the work of his hands, it is part of his purchase; he was himself clothed with a body, that he might encourage us to depend upon him for the supply of our bodily wants. But he takes a particular care of the body when it is employed to serve the soul in his more immediate service.¹¹

If Christ’s disciples seek first the kingdom of God, and make that the primary care, we may depend upon God to add other things to us, as far as he sees it, and may cast all care of them upon him. These followed Christ but for a trial, in a modern fit of zeal, and yet Christ took this care of them; much more will he provide for those who follow him entirely.

¹⁰ Albert Barnes Commentary on Matthew n.d.

¹¹ Albert Barnes, *Barnes Notes of New Testament* (Boston: Baker Books, 2000), 335

There is another teachable moment in this miracle for this great multitude, and here we must compare the number of guests with the bill of fare. The bill of fare is the selection of food available to a group of people to be served particularly at a large feast. It is true that Christ was demonstrating to them that through their obedience many will be blessed. Additionally, the message is clear that Christ takes our little and makes it much. At first glance, the math does not add up because you have more needing the food than the quantity of food available. This is very similar in the DMUHC because the membership is small and the need around the context is larger than the membership of DMUHC. The number of the guests was five thousand men, besides women and children; and it is probable the women and children might be as many as the men, if not more. This was a vast auditory that Christ preached to, and we have reason to think an attentive auditory; and, yet it should seem, far the greater part, notwithstanding all this seeming zeal and forwardness, came to nothing; they went off and followed him no more; for many are called, but few are chosen.

We would rather perceive the acceptableness of the word by the conversion, than by the crowds, of its hearers; though that also is a good sight and a good sign. In contrast, the menu was very disproportionable to the number of the guests, five loaves, and two fishes. According to Barnes, this provision the disciples carried about with them for the use of the family, now they were retired into the desert. Christ could have fed them by miracle, but to set us an example of providing for those of our households, he will have their camp supplied with food in an ordinary way.

Barnes submits in this parable there is not plenty, nor variety, a dish of fish was no rarity to them that were fishermen, but it was food convenient for the twelve; two

fishes for their supper, and bread to serve them perhaps for a day or two: and yet out of this Christ will have the multitude fed.¹² Those who have but a little, yet when the necessity is urgent, must relieve others out of that little, and that is the way to make it more. Can God furnish a table in the wilderness? Yes, he can, when he pleases, a full table. And so here is the solution to Diggs Memorial. We must be moved with compassion and then be willing to trust God with our “just enough” to have him multiply it to meet the needs of those in our immediate community.

There is a lesson in the liberal distribution of this provision among the multitude (v. 18, 19); “Bring them hither to me.” The way to have our comforts that are indeed to us, is to bring them to Christ; for everything is sanctified by his word, and by prayer to him: here is surety of prosperity when we put our lack into the hands of our Lord Jesus, that he may dispose of it as he pleases, and that we may take it back from his hand, and then it will be doubly sweet to us. What we give in charity, we should bring to Christ first, that he may graciously accept it from us, and graciously bless it to those to whom it is given; this is doing it as unto the Lord.

In closing, the feeding of the five thousand gives us three fundamental principles regarding God’s provision, namely: 1) Thank God for and wisely use what you have, 2) Trust God’s unlimited resources, and 3) Do not waste what He gives you.

The Exodus Narrative

The Old Testament biblically grounds leadership. The Old Testament is full of passages that speak to leadership. Furthermore, the Old Testament speaks to the role of

¹² Albert Barnes Commentary on Matthew n.d.

prophet and the prophets duty to get involved in the affairs of those being oppressed. The Old Testament is very vocal on the compassion of God to the oppressed. At the same time, the Old Testament is vocal on the punishment of the oppressor on the oppressed. This research will examine the Exod. Narrative from Exod. 5: 7-10 and Exod. 14:30.

Brueggemann argues that true prophetic ministry begins with a deep understanding of just how authentically alternative God is and just how much of an alternative he is to social issues and social transformation.¹³ Additionally, Brueggemann argues that when a prophetic leader and the DMUHC realize that there is no social issue that God cannot offer an alternative to, there is no social injustice that God cannot provide hope for, no oppressor can stand up to my God and when we realize this truth we become members of the alternative community, that prophetic leader will be inspired to engage the community.¹⁴ Brueggemann alternative community concept challenges the disciple of Christ to look past the now oppressive situation and use your personal imagination to envision a place that is different than what you currently see. So Brueggemann argues that the overall objective, the big picture, and the dominating theme of Exodus and the Mosaic narrative are to show the radical criticism and dismantling of the oppressing empire of Pharaoh.¹⁵

A close examination of Exod. 5:7-10 will show that the beginning of the starchy empire contrast it's ending. In the beginning, of its Mosaic disposition, the Egyptians are in dominant power and control. They “wheel and deal” and are inferior to no one:

¹³ Brueggeman, 231.

¹⁴ Brueggemann, 342.

¹⁵ Brueggemann, 214.

Let heavier work be laid upon the men that they may labor at it and pay no regard to lying words. So the taskmasters and the forepersons of the people went out and said to the people, "Thus says Pharaoh...."¹⁶

Brueggemann invites the reader to observe the shift in the language from the oppressor that invokes increased anger and deepens the resentment from the oppressed for the oppressor.¹⁷ However, the end of the narrative has a dramatic shift, and the roles are reversed such that the alternative is so great that the oppressor is humiliated, vanquished, vanished from history. In Exod. 14:13:

The Egyptians whom you see today, you shall never see again". Additionally, Exod. 14:30: "Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore."¹⁸

Brueggemann plunges further into the alternative community when he explores what he calls "criticisms of the cry." He argues that history is really about speaking and being answered, in crying and being heard.¹⁹ He draws the parallel that the task and responsibility of prophecy is to empower people to engage in history, which means engaging cries that expect answers and creating an imagination where the oppressed cries will be taken seriously, and the oppressed joins the alternative community because they now cease from looking to the oppressor who never intended to answer the oppressed cries in the first place.²⁰ Brueggemann examines the criticism of the cry in Exod. 11:16 and 12:30 where the great empire cries out:

And there shall be a great cry throughout all the land of Egypt as there has never been, nor ever shall be again. (11:6 KJV); And Pharaoh rose up in the night, he,

¹⁶ Brueggemann, 331.

¹⁷ Brueggemann, 298.

¹⁸ Brueggemann, 167.

¹⁹ Brueggemann, 157.

²⁰ Brueggemann, 363.

and all his servants, and all the Egyptians; and in there was a great cry in Egypt, for there was not a house where one was not dead (12:30 KJV).²¹

It is a marvelous theology of hope here to see that the bigger picture of the alternative community is that God ultimately took what the oppressor meant for evil and worked it for the oppressed' good and then in a supernatural way turns the tables of history and allows the crying to be felt by the oppressor.²² Interestingly enough, both texts have cries from the oppressor about the killing of the firstborn. That is the one's born to rule, to keep the oppression going, to the next generation of oppressors. Brueggemann argues that there is irony in these two texts because the self-sustaining, dominant, and superior regime is reduced to the role of a helpless suppliant and the cry of the oppressed, weak, and subordinate is now empowered.²³

The oppressors cry is subscribing to helplessness. But the oppressors cry comes too late! What a wonderful way of saying, GOD, HAS REVERSED THE CRYING! Furthermore, the stage has now been set, and the superior judge has issued his verdict from the trial and the sheriffs of heaven are on their way to serve the warrant to the oppressor who by the way now is experiencing the very thing the order has found him guilty of. Additionally, the superior judge has already issued the heavenly invitation to the oppressed to come and join the alternative community. The results: the oppressor is left with an unending cry for all the times it ignored the cries of the oppressed, the political injustice, and insensitivity to the cries of the oppressed, which are all ended now.

²¹ Brueggemann, 249.

²² Brueggemann, 254.

²³ Brueggemann, 128.

According to Brueggemann, criticism has reached its pinnacle²⁴ What a wonderful way of saying YOUR CRYING HAS NOT BEEN IN VAIN!

Brueggemann plunges further into the second aspect of the alternative community-energizing. He lifts the Mosaic model up to provide a narrative. This new model creates a sense of renewed realities and opportunities that are reliable, full of hope, and trustworthy in a time when the current model is deceitful, unethical, hopeless, and morally corrupt.²⁵ He reemphasizes the role of the prophet which is to bring energy and aspirations to the new realities that come to serve as an alternative to the old realities of social crises and oppression. He draws the synopsis that energy is synonymous with hope.²⁶

Energize by what? We are galvanized by the hope that there is a promise of social transformation. We are inspired that the just beyond the cries are new possibilities of smiles and laughter. We are motivated by the hope that the wheels of justice turn so ever slowly but that there is hope that we will see motion. We are energized by the old cliché “this too shall pass.” The hope is in the alternative and not what is at hand. Brueggemann, again, warns of the characteristics of liberals who are known to “rail and polemicize” who cast doubt and disbelief attempting to dampen the hope of the alternative community challenging if this alternative actually can happen.²⁷

Brueggemann warns that we should not be of the theology of Egypt: “like every other imperial believed everything was already given, contained, and possessed by

²⁴ Brueggemann, 342.

²⁵ Brueggemann, 153.

²⁶ Brueggemann, 232.

²⁷ Brueggemann, 119.

them.”²⁸ He challenges us not to subscribe to the notion that there is no use of hoping that there will be any newness on the horizon and thus the hope is frugal. He once again highlights that it is precisely here that the prophet imagination is at its climax to speak against such indignation to hope and an alternative to the current oppressive social issue. Simultaneously, engage the oppressed in energized hope that the future is brighter and that there are merit and authenticity in the alternative community.²⁹

Marvin McMickle suggest that prophetic preaching shifts the focus of a congregation from what is happening to them as a local church to what is happening to us as a society.³⁰ Prophetic preaching points out those false gods of comfort and of a lack of concern and acquiescence in the face of that of evil that can so easily replace the true God of scripture who calls true believers to the active pursuit of justice and righteousness for every member of the society.³¹ McMickle offers a warning to those Christians that have become synergized with the dominate culture. He further warns that it is crucial that people with wealth, power, and influence be challenged by a prophetic word that calls upon them to direct their resources not simply for tax advantages for themselves, but for a fairer and more just society for their fellow citizens.³²

To stabilize and remind us: The God who formed Israel into a great nation when they were delivered from the bondage of Egypt is the same God who can send Israel back into captivity and cause them to hang their harps upon the willows and weep as they sit

²⁸ Brueggemann, 208.

²⁹ Brueggemann, 288.

³⁰ Marvin McMickle, *Where Have All the Prophets Gone?* (Cleveland, OH: Pilgrim Press, 2006), 12.

³¹ McMickle, 21.

³² McMickle, 25.

along the banks of the River Chebar and remember the life they once lived back in Zion.³³ When the people of God lose sight of the fact and begin acting as if no one but them and their nation really matter only, it is time for a prophet to declare, “Thus says the Lord!” The Mosaic Covenant included a series of commandments to care for widows, orphans and the stranger among them. McMickle warns that when the people of Israel lost sight of that commandment the prophets were three to remind them. When contemporary churches become more interested in praise and worship than injustice and unrighteousness, it is time for prophetic preaching.³⁴

Conclusion

The challenge to Diggs Memorial is that there is a lack of prophetic leadership that speaks to the nature of oppression and dehumanization which inherently impacts social transformation. This research points the reader to the Word of God that supports the mandate of leadership. Just as Jesus reminds his disciples not to send the hungry and oppressed away but rise to the occasion and feed them, the same mandate is on the DMUHC to not send the needed and oppressed away but find ways and means to address the community with food, shelter, clothing, and medical needs. He reminds His disciples that there is merit in doing social justice. Much the same is the mandate in the congregation of Diggs Memorial UHC. This research seeks to inform the Diggs Memorial UHC congregation that there is much need and opportunity to do social justice. When the level of conscientization is raised through the biblical foundations the hope is

³³ McMickle, 27.

³⁴ McMickle, 30.

that the context will not send the oppressed away but liberate the oppressed by providing what is necessary and needed to those surrounding the community. There is much hope in the Exodus narrative. The narrative provides a message of inspiration to the oppressed that there remains a way of escape. Part of the role of the prophetic leader is to hear the cry of the oppressed. Furthermore, having heard the cry of the oppressed, to be moved with compassion and challenge the dominate culture. Challenging the dominant culture is risky because it seeks to bring about liberation for the oppressed which in turns takes away from the dominant culture! McMickle issues a warning that is relevant to all disciples. This serves as a buffer for the believer not to get complacent and succumb to the temptations of this dominant culture. The hopes of this research are that the context at Diggs Memorial UHC will be energized and embrace the oppressed and not become an oppressor but a liberator of the oppressed.

CHAPTER THREE

HISTORICAL FOUNDATIONS

According to John Mbiti,¹ there is a mythical bird called the Sankofa Bird. This bird is depicted flying forward with its head turned backward. The egg in its mouth represents the “gems” or knowledge of the past which wisdom is based; it also represents the generation ahead which would benefit from that same wisdom. DMUHC must move forward with a eye on where they have come from.

This chapter seeks to ground prophetic leadership historically. This chapter will highlight founding fathers who were part of the dominate culture who supported oppression such as President Thomas Jefferson and George Washington . Attention will also be drawn to the religious community to highlight those who were part of the dominate culture community such as St. Augustine that supported and practiced oppression of the poor. At the same time, attention will be drawn leaders who ascended to the call of the oppressed to emerge as prophetic leaders advocating for liberation for the oppressed. Afterwards, this chapter will narrow the focus to the African American church and show that leaders in this community have had prophetic leaders to address issues of oppression. The theme of this chapter is how slavery is used as a measure for control for the dominant culture and slavery is also used as the conduit for the prophetic leaders to answer the call to use for their platform for social justice.

¹ John Mbiti, “Spiritual Projects at the University of Denver” *Historical Perspectives*, 2010: 14-19.

The founding fathers of this country were divided on the issue of slavery. There are those who were intentional to leave their mark on this country regarding their position of slavery. The challenge for some of the leaders below is that they spoke publicly against slavery but practiced a contradictory lifestyle. According to the George Mason University report, President George Washington, for example below remarked that there was no one on the planet that desired more than he to see slavery abolished but he had slaves on his plantation. There was a scare on the consciousness of America for the way America handled slavery and oppressed a nation of people. It became a dividing line in their rhetoric. For instance, according the George Mason University report:

The augmentation of slaves weakens the states; and such a trade is diabolical in itself, and disgraceful to mankind.

-- George Mason

It were doubtless to be wished, that the power of prohibiting the importation of slaves had not been postponed until the year 1808, or rather that it had been suffered to have immediate operation. But it is not difficult to account, either for this restriction on the general government, or for the manner in which the whole clause is expressed. It ought to be considered as a great point gained in favor of humanity, that a period of twenty years may terminate forever, within these States, a traffic which has so long and so loudly upbraided the barbarism of modern policy; that within that period, it will receive a considerable discouragement from the federal government, and may be totally abolished, by a concurrence of the few States which continue the unnatural traffic, in the prohibitory example which has been given by so great a majority of the Union. Happy would it be for the unfortunate Africans, if an equal prospect lay before them of being redeemed from the oppressions of their European brethren!

-- James Madison, Federalist Paper No. 42

Bigotry is the disease of ignorance, or morbid minds; enthusiasm of the free and buoyant. Education and free discussion are the antidotes of both.

-- Thomas Jefferson, Thomas Jefferson Papers, Library of Congress, Manuscript Division, 1816

I believe a time will come when an opportunity will be offered to abolish this lamentable evil.

-- Patrick Henry, letter to Robert Pleasants, January 18, 1773

Nothing is more certainly written in the book of fate than that these people are to be free.

-- Thomas Jefferson, Autobiography, 1821

[The Convention] thought it wrong to admit in the Constitution the idea that there could be property in men.

-- James Madison, Records of the Convention, August 25, 1787

There is not a man living who wishes more sincerely than I do, to see a plan adopted for the abolition of it.

-- George Washington, letter to Robert Morris, April 12, 1786

We have seen the mere distinction of color made in the most enlightened period of time, a ground of the most oppressive dominion ever exercised by man over man.

-- James Madison, speech at the Constitutional Convention, June 6, 1787

Every measure of prudence, therefore, ought to be assumed for the eventual total extirpation of slavery from the United States ... I have, throughout my whole life, held the practice of slavery in ... abhorrence.

-- John Adams, letter to Robert Evans, June 8, 1819

It is much to be wished that slavery may be abolished. The honour of the States, as well as justice and humanity, in my opinion, loudly call upon them to emancipate these unhappy people. To contend for our own liberty, and to deny that blessing to others, involves an inconsistency not to be excused.

--John Jay, letter to R. Lushington, March 15, 1786

Another of my wishes is to depend as little as possible on the labour of slaves.

-- James Madison, Letter to R. H. Lee, July 17, 1785 (Madison, 1865, I, page 161)

We must deny the fact, that slaves are considered merely as property, and in no respect whatever as persons. The true state of the case is, that they partake of both these qualities: being considered by our laws, in some respects, as persons, and in other respects as property. In being compelled to labor, not for himself, but for a master; in being vendible by one master to another master; and in being subject at all times to be restrained in his liberty and chastised in his body, by the capricious will of another, the slave may appear to be degraded from the human rank, and classed with those irrational animals which fall under the legal denomination of property. In being protected, on the other hand, in his life and in his limbs, against the violence of all others, even the master of his labor and his liberty; and in being punishable himself for all violence committed against others, the slave is no less evidently regarded by the law as a member of the society, not as a part of the irrational creation; as a moral person, not as a mere article of property.

-- James Madison, Federalist, no. 54

American citizens are instrumental in carrying on a traffic in enslaved Africans, equally in violation of the laws of humanity and in defiance of those of their own country. The same just and benevolent motives which produced interdiction in force against this criminal conduct will doubtless be felt by Congress in devising further means of suppressing the evil.

-- James Madison, State of the Union, 1810

It is due to justice; due to humanity; due to truth; due to the sympathies of our nature; in fine, to our character as a people, both abroad and at home, that they should be considered, as much as possible, in the light of human beings, and not as mere property. As such, they are acted on by our laws, and have an interest in our laws. They may be considered as making a part, though a degraded part, of the families to which they belong.

-- James Madison, Speech in the Virginia State Convention of 1829-30, on the Question of the Ratio of Representation in the two Branches of the Legislature, December 2, 1829.

Outlets for the freed blacks are alone wanted for the erasure of the blot from our Republican character.

-- James Madison, Letter to General La Fayette, February 1, 1830.

If slavery, as a national evil, is to be abolished, and it be just that it be done at the national expense, the amount of the expense is not a paramount consideration.

-- James Madison, Letter to Robert J. Evans

In contemplating the pecuniary resources needed for the removal of such a number to so great a distance [freed slaves to Africa], my thoughts and hopes have long been turned to the rich fund presented in the western lands of the nation . . .

-- James Madison, Letter to R. R. Gurley, December 28, 1831.²

Historically, there existed the need for a prophetic leader as far back as our founding fathers. The struggle of what to do with slavery has been a issue of contention for centuries. The Eighteenth and nineteenth century proved to be a difficult time in American history. American leaders were challenged to awaken its conscious and answer the question of what to do with slaves in America. Washington and Jefferson were not credited for rising above their time and place for owning slaves. Yet, history

² George Mason University, "What the Founders said About Slavery." George Mason University Econ Faculty 7, 2, 2015 accessed 3, 21, 2013 <http://econfaculty.gmu.edu/wew/quotes/slavery>.

holds a unique irony in that these men would be instrumental in a structure of government that would ultimately lead to the freeing of slaves. For example, Thomas Jefferson was credited with penning the document with the famous words “All men are created equal” that generations later would use for a basis to demand justice and dismantle inequalities.³ Jefferson knew slavery was wrong and that he was wrong in profiting from the institution, but apparently could see no way to relinquish it in his lifetime . Of all the contradictions in Jefferson’s contradictory life, none is greater. Of all the contradictions in America’s history, none surpasses its toleration first of slavery and then of segregation.⁴ Jefferson hoped and expected that Virginians of Meriwether Lewis’ and William Clark’s generation would abolish slavery.⁵ His writing showed that he had a great mind and a limited character. Jefferson, like all slaveholders and many other white members of American society, regarded Negroes as inferior, childlike, untrustworthy and, of course, as property. Jefferson, the genius of politics, could see no way for African-Americans to live in society as free people. He embraced the worst forms of racism to justify slavery.⁶

In *Notes on the State of Virginia*, Jefferson describes the institution of slavery as forcing tyranny and depravity on master and slave alike. To be a slaveholder meant one had to believe that the worst white man was better than the best black man. If you did not believe these things, you could not justify yourself to yourself. So Jefferson could

³ Stephen Ambrose, “Founding Fathers and Slaveholders” *Smithsonian Magazine*, 2002:23

⁴ Ambrose, 26.

⁵ Ambrose, 27.

⁶ Ambrose, 31.

condemn slavery in words, but not in deeds.⁷ Ambrose argues that at Jefferson's magnificent estate, Monticello, Jefferson had slaves who were superb artisans, shoemakers, masons, carpenters, cooks. But like every bigot, he never said, after seeing a skilled African craftsman at work or enjoying the fruits of his labor, "Maybe I'm wrong." He ignored the words of his fellow revolutionary John Adams, who said that the Revolution would never be complete until the slaves were free.⁸ Ambrose argues that Jefferson wrote about almost everything, but almost never about women, not about his wife nor his mother and certainly not about Sally Hemings. Great controversy surrounds Sally Hemings as she is thought to be his enslaved mistress who bore him six slave children, according to Ambrose.⁹

In Ambrose work, he further shifts his attention to George Washington. He highlight that people spoke highly of him like John Dryden when he summarizes Washington's character up that Washington is a temple sacred from his birth and built by hands divine. Of the nine presidents who owned slaves, only Washington freed his.¹⁰ The fact is undeniable that he eventually did release his slaves but he did participate in oppressing a nation of people. For this action, many in America still hold issue with his integrity. He benefited from oppressing a helpless nation. He was instrumental in holding a group of underprivileged people back from embracing the hand of success. The generational affects of slavery are still manifesting. Ambrose relives an incident at a

⁷ Ambrose, 36.

⁸ Ambrose, 43.

⁹ Ambrose, 54.

¹⁰ Ambrose, 62.

public school where the student body is divided over whether the school should display the name of Washington:

Washington was a slaveholder. In New Orleans, in the late 1990s, George Washington Elementary School was renamed Charles Richard Drew Elementary School, after the developer of blood-banking. I don't see how we can take down the name of the man whose leadership brought this nation through the Revolutionary War and who turned down a real chance to be the first king of the nation. "But he was a slaveholder," students sometimes say to me. "Listen, he was our leader in the Revolution, to which he pledged his life, his fortune, and his honor. Those were not idle pledges. What do you think would have happened to him had he been captured by the British Army?"¹¹

It was President John Adams who emerges as the prophetic voice against the dominate culture empowering slavery. There are always risk when leaders engage in the prophetic leadership and challenge the dominate culture. The dominate culture seeks to benefit from the disparities of the oppress and poor. The prophetic leader is willing to be part of the minority and join with the oppressed in the fight for equality. During Adam's presidency, he rose to the occasion to make a public statement about his personal convictions. It was clear that his inner consciousness was awoken from the cries of the slaves living in less that desirable conditions. This action was to make it clear that all men are supposed to be treated equally. During his presidency there were abolitionist who traveled to him to ask his support of ending slavery. He leaves for us a glimpse of his conviction when he responded to a letter from an abolitionist:

On January 24, 1801, President John Adams responded to two abolitionists who had sent him an anti-slavery pamphlet by Quaker reformer Warner Mifflin (1745–1798). In the letter, Adams expresses his views on slavery, the dangers posed by abolitionists (who at the time were mostly Quakers and unpopular religious radicals), and emancipation. Of slavery Adams writes, "my opinion against it has

¹¹ Ambrose, 110.

always been known,” noting that he has “always employed freemen both as Domisticks and Labourers, and never in my Life did I own a Slave.”¹²

In completing his letter response, Adams writes that he does “wish you Success in your benevolent Endeavors to relieve the distress of our fellow Creatures, and Shall always be ready to cooperate with you, as far as my means and Opportunities can reasonably be expected to extend.”¹³ Adams hears the call of the oppressed and answers the call by making his position public. Adams acknowledges that the struggle is real however, he is committed to making sure that he has no part in oppressing the poor. He goes to the extent to posit that he has always had free working labor. This is significant to make his position solidified in history that his DNA is against marginalizing and oppressing any group of people. Decades later his offspring can read the pages of history and listen to the historians and know that their family heritage was for supporting all people. John Adams was president during the eighteenth century and influenced the destiny of the nineteenth century with his prophetic leadership to engage in the fight with the oppressed and enslaved.

Not only was there a prophetic voice in the early church through President Adams but there were other voices that rose to a prophetic occasion to answer the call of the oppressed and poverty stricken which was Richard Allen. Minister, educator and writer Richard Allen was born into slavery in Philadelphia, Pennsylvania, on February 14, 1760. Known as “Negro Richard,” he and his family were sold to a Delaware farmer, Stokeley Sturgis, in 1767.¹⁴

¹² John Adams on Abolition, “The Gilder Lehrman Institute of American History, 2008:62.

¹³ John Adams on Abolition, “The Gilder Lehrman Institute of American History, 2008:62.

¹⁴ Biography.Com Editors, The Biography.com Website, 6 8, 2010 accessed 3 12, 2015
<http://www.biography.com/people/richard-allen-21056735>

Allen converted to Methodism at the age of 17, after hearing a white itinerant Methodist preacher rail against slavery. His owner, who had already sold Richard's mother and three siblings, also converted and eventually allowed Richard and his brother to purchase their freedom for \$2,000 each. After attaining his freedom, Richard took the last name "Allen" and returned to Philadelphia.¹⁵ There, he worked at odd jobs, as a shoemaker and as manager of a chimney-sweeping company. Allen soon joined St. George's Methodist Episcopal Church, where blacks and whites worshiped together. There, he became an assistant minister and conducted prayer meetings for blacks. Frustrated with the limitations the church placed on him and black parishioners, in 1787 Allen left the church with the intention of creating an independent Methodist church.¹⁶

That same year, along with the Reverend Absalom Jones, Allen helped found the Free African Society, a non-denominational religious mutual-aid society dedicated to helping the black community. A century later, NAACP founder W.E.B. Du Bois called the FAS "the first wavering step of a people toward organized social life."¹⁷ In 1794, Allen and 10 other black Methodists founded the Bethel Church, a black Episcopal meeting, in an old blacksmith's shop. Bethel Church became known as "Mother Bethel" because it birthed the African Methodist Episcopal Church (1816). Helped by his wife, Sarah, Allen helped to hide escaped slaves. The basement of the Bethel Church was a

¹⁵ Biography.Com Editors, The Biography.com Website, 6 8, 2010 accessed 3 12, 2015 <http://www.biography.com/people/richard-allen-21056735>

¹⁶ Biography.Com Editors, The Biography.com Website, 6 8, 2010 accessed 3 12, 2015 <http://www.biography.com/people/richard-allen-21056735>

¹⁷ Biography.Com Editors, The Biography.com Website, 6 8, 2010 accessed 3 12, 2015 <http://www.biography.com/people/richard-allen-21056735>

stop on the “Underground Railroad” for blacks fleeing slavery.¹⁸ Richard Allen becomes the personification of a prophetic leader. His ability to look at a people and hear their cries for liberation ultimately become the motivating factors that cause him not to give up when it looked like the end was near. That same motivation caused the prophetic leader to be so motivated that he imparts that same motivation to the followers to the point that the followers become motivated to continue the vision even after his death.

This is precisely the goal of the prophetic leadership concept for DMUHC. The leadership team will become motivated to engage in the affairs of those in poverty and oppression. The leaders will ultimately inspire the followers of the congregation in such a way that the followers will embrace the vision of prophetic leadership and take ownership to the extent that they will be motivated to engage with the community. Additionally, the goal is that the ultimately join in with the poor and less fortunate oppressed community to annul oppression in the East Winston community.

With a history of 110 years of existence in the city of Winston-Salem, there is relevance to the significance other Sankofa Bird depiction can offer. Diggs Memorial UHC is one of only six churches in the city of Winston-Salem with over a hundred year history

On July 2010, Elder Kelvin Lamonte Williams was appointed by Bishop Elroy Lewis and the Western North Carolina District Convocation, Pastor of Diggs Memorial United Holy Church. Pastoral installation took place on Nov 6th, 2010. Even before the official appointment to the pastorate, a Community Appreciation Day was planned where persons were recognized for their contribution to the community. The event was

¹⁸ Biography.Com Editors, The Biography.com Website, 6 8, 2010 accessed 3 12, 2015
<http://www.biography.com/people/richard-allen-21056735>

successful with standing room only crowds. The speaker was Dean J.T. Roberson, Jr. who preached a life changing message entitled, “A Community Fish Fry!” The researcher quickly established the goal at DMUHC as a ministry to go out into the community. To that end, the researcher introduced in 2010 our Community Block Festival. The Community Block Festival was a Faith-Based Community Coalition working with the Mayor, the Chief of Police, City.

This provided a platform for a huge gathering of citizens to come together. The event included the following: a free health fair sponsored by board certified Nurse Practitioners and the Health Department of Winston-Salem State University, clothes drive where more than 300 attendees received new and gently used clothes, and a free Barber-a-Thon. The barbers in the community were licensed and were willing to come to the community and give back their services as a way of strengthening the community. The barbers were licensed and gave over fifty free haircuts to young boys, senior citizens and the homeless community.

This is significant because upon the researcher arriving at DMUHC, the concept of community outreach and evangelism and invitation was extended to the internal leadership team. However, there were only four members of the leadership team that were willing to even try to make the outreach event successful. The problem of lack of leadership was evident upon arrival. The researcher went externally and recruited assistance to complete the task of outreach ministry.

The Coalition allowed for all the streets surrounding the church to be blocked off and there was a live stage in the middle of the street. More than twenty five choirs and musical groups throughout the day provided gospel music to inspire and uplift attendees.

In addition, there were more than twenty vendors on site providing services which also included AT&T. The theme for the event was “Taking Back our Streets!” The irony of this event was that all of this was taking place in the same corner that had once been a major haven for unwanted criminal behavior. DMUHC has a yearly “Jeans and T-shirt Sunday” that is, we take the entire church service outside in the parking lot to let everybody know it is not about the clothes or the four walls of the church but it is about the soul and giving back to the community. These services have caused the church membership to grow. Furthermore, there is marginal growth in outreach and leadership but the challenge remains to motivate the leadership team and ignite the leadership team's passion to make a difference in the lives of youth by providing energy and motivation to sponsor a late night open mic event where youth from all over the Triad showcase their talents in a constructive manner.

This late night Showcase has a strong following with standing room only crowds. Spoken word poets, musical soloist, vocal soloist, choirs, rappers, and dancers are just a few of the many talents are drawn to the late night musicals. The quarterly showcase is from 10 pm to 2 am, providing a Christian alternative for Youth & Young Adults, who might otherwise make bad choices. Under Elder Kelvin Lamonte Williams Leadership, the church adopted the Church Scripture: “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.”- Acts 2:17 And the church theme: “Changing Our Generation One Person at a Time!”

In closing, Diggs Memorial United Holy Church is a historical church with a rich one hundred and ten-year history. Diggs Memorial UHC is one of only six churches

in Winston-Salem that has a church existence of over one hundred years of history. Despite the rise and fall, up and down, coming and going of its congregation, the church has been able to maintain its existence. This existence is not without its challenges. One of the greatest challenges is its insensitivity to outreach and mission. The researcher observed that there is still a need for the awaking of its awareness to outreach and evangelism. The researcher concluded that when there are more members of the DMUHC being eulogized than new members joining the congregation, mathematically the congregation and leadership team will become extinct because the numbers are greater for losing members. Losing members to eulogies result in low attendance in the congregation if we do not replace the vacancies with new members who come and join the congregation..²⁶ Despite the rise and fall, up and down, coming and going of its congregation, the church has been able to maintain its existence. This existence is not without its challenges. One of the greatest challenges is its insensitivity to outreach and mission.

The congregation sponsored its own vacation Bible school, June 2013, the transportation was made available and had teams to divide the city up to go and get the youth from the surrounding communities. A total of 110 young people were in attendance. The researcher made request to the VBS Staff to plan a follow-up to “capture” the youth for our youth programs. However, the researcher saw the lack of enthusiasm and interest by the staff and youth leaders. Shortly after, a week later a business meeting was held, and it was passionately stated in the meeting by the youth advisor, “We are concerned about our youth. They do not seem to have a place here.” The researcher grappled with

²⁶ This information was extracted from the 2014 annual membership report which indicated six new members joined the church and ten eulogies the same year.

the leadership team member's ideology and tried to raise the issue gently that over a hundred youth were just at the ministry and nothing has been done about interacting with them any further.

The greatest challenge is the founder of DMUHC, Bishop J.D. Diggs, was deeply involved in the community. Bishop Diggs was an educated man and has a passion for education. His involvement in the community as well as in his local church gave confirmation that a local church must remain relevant and connected to the community. Historically, Bishop Diggs not only was educated but he educated his children. Several of his children became instructor at the Winston Salem State University. Many also became educators in the public school system. As the years progressed, the DMUHC became less engaged in the community. Bishop Diggs, still to today, has remnants of his legacy in the local church, Diggs Memorial UHC, renamed in his honor, and Diggs Gallery, Winston Salem State University Fine Arts Building names in his honor.

A final challenge is re-calibrating the mindset of the congregants from a district to a local relevance. The previous pastor aggressively sought to be relevant in the Western North Carolina District and to have Diggs Memorial UHC a household name in the District.²⁷ It has repeatedly been echoed by the members that they were constantly on the move throughout the Western North Carolina District. This culminated when the previous pastor announced his candidacy for the 2nd Vice-Presidency of the District. Unfortunately, it was not a successful campaign. Consequently, the church had little to no relevance to the community. This research project has sought to bring more effective

²⁷ Information extracted from the DMUHC archives of a plethora of award, certificates and plaques for attendance and participation in the Western North Carolina District. NO Awards from community involvement.

leadership and motivational engagement to the community. for the DMUHC leadership team.

There has been some growth in the context as a result of the initial community day for Diggs Memorial's relevance in the local community with personal relationships foster with the Mayor, Chief of Police , State Senator , Winston-Salem Minister's Alliance, District Court Judge , Superintendent , and City Councilman . This project has sought to have the DMUHC be engaged not only in the oppressed but also to join with others in the community who are committed to bringing positive change in the community. This project has sought to engage many prominent churches in the city who have not engaged with DMUHC before to examine the effectiveness of community collaboration. The DMUHC leadership team, through testimonials and feed back after several community collaboration worship services focusing on social transformation, have remark that they have never seen as many prominent churches and pastors fellowship with Diggs Memorial in its history. The challenge remains of connecting the continual relevance of this leadership and need for community involvement with them.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

Diggs Memorial United Holy Church is a part of an organized reformation which is represented across America, the United Holy Church of America, Inc. It is a very historical church with a hundred and ten-year rich history in the city of Winston-Salem North Carolina. The church had a reputable influence because the founder of the church, Bishop J.D. Diggs, was a great proponent for academia and played a significant role in the social and economic presence of the city. The beginning of the research project was engaged with setting the backdrop for the project. Specific artifacts were highlighted such as the Diggs Elementary School, Diggs Gallery located at Winston-Salem University, and the Diggs street at the beginning of the research. The goal was to demonstrate to the DMUHC leadership team that the founder, Bishop J.D. Diggs was passionately engaged in the community. The researcher did a survey at the very beginning of the research to see if any of the DMUHC leadership team felt they were engaged in the community as much as the founder. No one raised their hand. Another question was asked at the same time if they felt they were living up to the legacy of the founder in the community. Again, no one raised their hand.

The congregation seeks to overcome a large challenge. The Diggs Memorial's challenge is that there is a lack of prophetic leadership that speaks to the nature of

oppression and dehumanization which inherently impacts social transformation. This theological reflection research hopes to establish and support a biblical enlightenment of the role of the prophetic while exploring the theology of oppression and dehumanization through the cannon.

The theology that grounds prophetic leadership is liberation theology. In this chapter, there will be a initial focus on theology in general. There is a broad and wide range of scholars that seek to weigh in on the concept of theology. The chapter will move toward a narrower approach to theology to specifically liberation theology. There will be attention drawn to the scholars such as Leonard and Clodovis Boff, and Gutierrez who will offer insight on liberation theology. Furthermore, to narrow the scope even further, specific attention will be given to scholars who speak to black Theology such as James Cone and Wilmore will further the dialogue with their perspectives of black liberation theology. Finally, this chapter will culminate with the works of Dr. Martin Luther King Jr. and his theology toward practical liberation. The role of the prophet and prophetic imagination from Walter Brueggemann will ground the need for having a calling on your life to operate in the liberation of the oppressed. There are three concepts that validate a need for liberation such as oppression, dehumanization, and exploitation. There will be concepts that seek to give explanation to their meaning.

Theology

This qualitative research seeks to address the problem of lack of prophetic leadership challenged at Diggs Memorial, speaking to the nature of oppression and dehumanization which inherently impacts social transformation. While there are a

plethora of theologies that may speak to this problem, this paper narrows the scope to focus on liberation theology and how it speaks of oppression and dehumanization.

According to Thorsen, a contemporary Protestant, an etymological examination of the word Theology originates from the Latin word *theologia*, which comes from the Greek word *Theos* ('God') and *logos* ('word, language, discourse, study').

Theology can be used to describe any study of God.²⁰ Oden, in his book *The Living God* offers this definition of theology:

Theology ... is reasoned discourse about God gained either by rational reflection or by the response to God's self-disclosure in history. Christian theology is the orderly exposition of Christian teaching. It sets forth that understanding of God that is made known in Jesus Christ. It seeks to provide a coherent reflection on the living God as understood in the community whose life is "in Christ."²¹

Fiorenza, a contemporary Catholic, argues of theology that: Theology is a fragile discipline in that it is both academic and related to faith. As an academic discipline, theology shares all the scholarly goals of other academic disciplines: it strives for historical exactitude, conceptual rigor, systematic consistency, and interpretive clarity. In its relation to faith, theology shares the fragility of faith itself. It is much more hope than a science. It is much more like a raft bobbing the waves of the sea than a pyramid based on solid ground.²²

Tillich argues: Theology, as a function of the Christian church, must serve the needs of the church. A theological system is supposed to satisfy two basic needs: the statement of the truth of the Christian message and the interpretation of this reality for every new generation. Theology moves back and forth between two poles, the eternal

²⁰ Thorsen, 225.

²¹ David O'Connor, *Aquinas and Natural Law* (London: Macmillan & Co Ltd, 1967), 29.

²² Fiorenza, 145.

truth its foundation and the temporary situation in which the eternal truth must be received.²³

Thorsen subscribes to the theology that liberation theology was birthed in response to the diversified forms of oppression experienced by human beings, and highlights theologian Gustavo Gutierrez, a Catholic priest, who's theology was Christianity needs to be more proactive in addressing social, political, and economic struggles of the poor, marginalized, exploited and oppressed.²⁴ Additionally, "The totality of God's redemption includes concerns for these as well as with those of a spiritual nature," Thorsen argues.²⁵ "The study of liberation theology itself forms a secondary concern of Christians who should primarily be concerned with 'praxis-doing, action.'²⁶ There is considerable plausibility in this theology as it speaks directly to the problem and challenge of Diggs Memorial. Thorsen's theology challenges us to seek to find a balance in our charge as Christians.

There are many social crises in the community of Diggs Memorial, and the challenge is to remain heaven bound but find ways to bring social transformation to the issues of poverty, oppression, dehumanization, and injustice. The merit of doctrine for liberation theology is only as relevant as the measure that it facilitates God's call for the liberation of the oppressed, spiritually as well as physically.²⁷

²³ Tillich, 267.

²⁴ Thorsen, 367.

²⁵ William Trochim, *Research Methods Knowledge Base* (Boston: Moorehouse, 2006), 311.

²⁶ Anthony Gewirth, "The Epistemology of Human Rights." *Social Philosophy & Policy* 1 no.2 (1984): 1-24.

²⁷ Thorsen, 361.

Great plausibility was found in Thorsen's summary of liberation theology when he argued,

Christians concerned about issues of liberation see a more human Jesus, empathetic with regards to the social, economic, and political problems people face today. A more human Jesus provides better encouragement to those who suffer marginalization, oppression, and persecution due to their poverty, ethnicity, nationality, or other cultural differences. Consideration of Jesus from a liberationist perspective reminds us of the Jesus often ignored: the Jesus, who forcibly overturned tables of small business people outside the temple... and the Jesus who even challenged the political leaders of his day, Jewish as well as Roman.²⁸

First, Thomas argues that one of the many characteristics of liberation theology is its ability to resonate with the Christian faith and not only draw from the written sources—publications but also from the engagement with the life of the community itself being the voice for social transformation.²⁹ To strengthen his liberation theology Thomas and Wondra argues that liberation theology should have three components: draw from work and reflections related to ordinary people, including but not limited to Christian Education such as Bible study followed up with the discussion.

Secondly, liberation theologies should draw from literature, music and the arts attempting to raise awareness of their significance in the context in which they surface. Finally, liberation theories foster a disciplined imagination which is known to break the silence of the text to include unheard voices, having a willingness to articulate a clarion realization of the 'beloved community' promised from the canon.³⁰ Interestingly enough, this silence of the canon is broken by liberation theologies appealing to the experience of

²⁸ Thorsen , 225.

²⁹ Owens, 342.

³⁰ Howard Thurman, *A Strange Freedom: The Best of Howard Thurman on Religious Experience and Public Life* (Boston: Beacon Press, 1998), 23.

the very ones who have been oppressed, dehumanized, ignored, marginalized, and voices silenced.³¹ It was Tillich who stated:

Experience is not the source from which the contents of systematic theology are taken but the medium through which they are existentially received.³²

Heifetz, Grashow, and Linsky further this theology in their work on adaptive leadership. Like so many other organizations and ministries, Diggs Memorial is no different. Conflict is part of humanity.³³ The concept is woven into the very fiber of humanity. The real issue becomes not how to avoid conflict but when the DMUHC leadership team encounters conflict what type of theology will be embraced. After the theology is embrace, there remains a relevant question: how do we address the social conflict in a way that brings about social transformation? Great plausibility in adaptive leadership as one model that addresses social conflict, oppression, dehumanization, and exploitation. They define adaptive leadership as the practice of mobilizing people tackle tough challenges and thrive.³⁴

They subscribe to the theory that adaptive leadership embodies several characteristics: Adaptive leadership is specifically about change that enables the capacity to thrive, successful adaptive changes build the wisdom of the past rather than just jettison it or casting it away as irrelevant information, organizational adaption occurs through the lens of experimentation, the axis of adaptive leadership rotates on diversity,

³¹ Owens, 223.

³² Tillich, 112.

³³ David Smith, *The Oppression of Black Liberation Theology* (San Francisco, CA: Jossey-Bass, 2010), 257.

³⁴ Ronald Heifetz; Alexander Grashow; Marty Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World* (Boston, MA: Cambridge Leadership Associates, 2009), 118.

and finally, adaptations is not a blink of the eye practice much to the contrary, is a slow and tortoise-like process.³⁵

Liberation Theology

Liberation theology is what grounds prophetic leadership.

Leonard and Clodovis Boff in their work *Introducing Liberation Theology* argue that the engine that drives liberation theology is the perceptions of the poor. They contend that certain factors make for a breeding ground for oppressing the poor and underprivileged such as:

- Five hundred million persons starving;
- One Billion, six hundred million persons whose life expectancy is less than sixty years;
- One billion persons living in absolute poverty;
- One billion, five hundred million persons with no access to the most basic medical care;
- Five hundred million with no work or only occasional work and a per capita income of less than \$150 a year;
- Eight hundred and fourteen million who are illiterate;
- Two billion with no regular, dependable water supply;
- On the social lever: injustice and denial of human rights;
- On a religious level: social sinfulness, disregard to the creator's desire to make all persons equal in His image.³⁶

³⁵ Heifetz; Grashow; Linsky, 225.

They argue that there is a prophetic mandate to try to understand the suffering of the majority of human race at the hand of a minority of the human race. A true comprehension of the theology of liberation cannot be obtained nor understood without a desire to want more or better for the majority who represent the underprivileged.³⁷

Gustavo Gutierrez introduced the concept of liberation theology in the 1960's when he introduced his work *A Theology of Liberation: History, Politics, and Salvation*.³⁸ Gutierrez has become a leading authority even today on liberation theology. Haled from a humble beginning as a child and as a teenager was confined to a wheelchair with osteomyelitis- an infection of the marrow, became an advocate for the oppress and has devoted his life to rights of the oppressed.³⁹ In his work he is known for three bottom line principles about life and death at the bottom. First, material poverty is never good but evil to be opposed. "It is not simply an occasion for charity but a degrading force that denigrates human dignity and ought to be opposed and rejected."⁴⁰ Secondly, poverty is not a result of fate or laziness, but is due to structural injustices that privilege some while marginalizing others. Gutierrez argues, "Poverty is not inevitable; collectively the poor can organize and facilitate social change."⁴¹ Third, poverty is a complex reality and is not limited to its economic dimension. To be poor is to be insignificant. Gutierrez

³⁶ Clodovis & Leonardo Boff, *Introducing Liberation Theology* (Maryknoll, New York: Orbis Books, 1987) 2.

³⁷ Clodovis & Leonardo Boff, 3.

³⁸ Gustavo Gutierrez, *A Theology of Liberation: History, Politics, and Salvation* (Maryknoll, N.Y.: Orbis, 1973), 21.

³⁹ Gutierrez, 34.

⁴⁰ Gutierrez, 53.

⁴¹ Gutierrez, 78.

submits, “Poverty means as early and unjust death.”⁴² The researcher agrees with Gutierrez that when the poor wake up in the morning, they are very aware that just because they are poor and poverty stricken, they may die before the day is over. To Gutierrez, this is the greatest injustice.⁴³ It was Gandhi that captured this concept when he argued: poverty is the greatest form of violence.⁴⁴ Distinctions were made by Gutierrez when he argued the biblical text Matt. 5: 3 “Blessed are the poor in spirit: for theirs is the kingdom of Heaven. He goes further to argue that Jesus says “Blessed are the poor” but Jesus never said “Blessed is poverty. For Gutierrez, this standing with the poor was to identify with the struggle of those in poverty by standing against inhumane poverty.⁴⁵ Gutierrez posits

There is a distinction between material poverty, voluntary poverty and spiritual poverty. Real poverty means privation, or the lack of goods necessary to meet basic human needs. It means inadequate access to education, health care, public services, living wages, and discrimination because of culture, race or gender. This poverty is evil; it is a subhuman condition in which the majority of humanity lives today, and it poses a major challenge to every Christian conscience and therefore to spiritually and theological reflection.⁴⁶

This is speaking to the level of the congregation of Diggs Memorial UHC. The concept here challenges the status quo that seems to hover over the desire to make social transformation at Diggs Memorial UHC. Liberation theology becomes an activist voice in the conscience of the Christian. It challenges the Christian to look into the community to

⁴² Gutierrez, 84.

⁴³ Gutierrez, 88.

⁴⁴Samuel Taylor, Brainy Quotes. 2 5, 2010 accessed 3 1 2015
<http://www.brainyquote.com/quotes/quotes/m/mahatmagan150720.html>

⁴⁵ Gutierrez, 121.

⁴⁶ Daniel Groody , *Globalization, Spirituality, and Justice: Navigating the Path to Peace*, (Maryknoll, NY: Orbis Books, 2007) 23.

those marginalized, oppressed and in lack plus have a level of desire with in to make a difference. The Christian should be compelled to side with the world's poor, Gutierrez argues, because of witnessing the forces of greed, violence and death that crush them. When the Christian see this as an opportunity to show the love of God to the poor, this can also compel them to join the struggle of the poor to end poverty.⁴⁷

Finally, Gutierrez argues, that Christians have not done enough in the area of conversion to the neighbor, to social justice, to history. He argues that there is much more work to be done to join in the struggle with the poor to end poverty. He adds that his personal motivation for his liberation theology is what he calls “the gratuitousness of God.”⁴⁸ He explains the reason he argues this point is because every time he beholds the love of God and all the splendor of his handy work, the best way to see this 'gratuitous love of God is to see God's love for the poor and oppressed and to make that same love central to our own personal conviction.⁴⁹

Inadequate food, water, housing, healthcare, education, employment or dignity is just a few of the many needs that surround the context and become platforms for ministry for the leaders of Diggs Memorial UHC. Just beyond the church doors is a population that longs for someone to join them in the struggle to end poverty. Prophetic leadership and the call of the Gospel call unto each disciple to join the campaign of liberation, to do our part in the struggle to end poverty, inequality, marginalization, and oppression.

⁴⁷ Gutierrez, 135.

⁴⁸ Gutierrez, 148.

⁴⁹ Gutierrez, 156.

Black Liberation Theology

There remains the need to address in this theological position paper the tension between Black Theology and Christian Theology. Wilmore and Cone do a splendid job of teasing out the tension between these two theologies in their joint work. They subscribe to the theology that just because a distinction is made between the two theologies doesn't mean that black theology is not Christian theology. Furthermore, it does not imply that Black Theology and Christian theology are incompatible. James Cone, the liberation theologian, argues that

Any message that is not related to the liberation of the poor in society is not Christ's message. Any theology that is indifferent to the theme of liberation is not Christian Theology.⁵⁰

To the contrast, it seeks to give a starting point for exploring 'the truth' of "Christian" theology. At the same time, this distinction aims to explore the possibility of the limitations placed on Christian theology and its lack of open-mindedness compared to Black Theology. They surmise their theology of black liberation by arguing that Black Theology is an "analysis of the gospel of Jesus, the point of departure (for which is) black liberation."⁵¹ Finally, they argue that the meaning of freedom for the church depends on the lens looked through. The White Anglo-Saxon Protestant Churches in America are deeply engaged in the farthing or caring the least possible amount about oppression and racism which exist in America.⁵²

⁵⁰ Cone, 254.

⁵¹ Gayraud Wilmore; James Cone, *Black Theology: A Documentary History-1966 thru 1979* (Maryknoll, NY: Orbis Books, 1979), 298.

⁵² Gayraud Wilmore; James Cone, 132.

They argue that this sector of America has publicly and privately condoned the spread of oppression, racism, dehumanization in America. They argue that their mask of missionary intentions to 'heathens in foreign parts' was their basis to take the gospel of Jesus to them. To this end, this spurred the 18 & 19 Century colonialism- a handmaiden of racism and economic exploitation.⁵³ Wilmore and Cone, conclude that the axis of the liberation movement originated and rotated around the Black Church. They argue that the bulk of the 'post-emancipation' leadership was traced back to the Black Church. This mandate of the black leaders was in part due to the intense and many times, brutal, oppression, slavery, dehumanization, and exploitation particularly the Mason-Dixon Line. This interest and in some case demand, for justice was more that the Black Church had anticipated and was the breeding ground for unified organizations such as NAACP, SCLC, CORE, SNCC, PUSH. These organizations served in their way to the liberation of the Black and other oppressed people.⁵⁴

King Theology of Application

Gutierrez, Butler, Cone, and Wilmore offer critical thinking on the concept of liberation theology. They bring concepts that provoke critical self-reflection to the reader. The Rev. Dr. Martin Luther King Jr. offers a practical example of how liberation is played out in our community. When he wrote the Birmingham Letter in jail, it was his way of speaking truth to the dominant culture.⁵⁵ King offers an example of what

⁵³ Wilmore; Cone, 156.

⁵⁴ Wilmore; Cone, 215.

⁵⁵ Jonathan Rieder, *Gospel Freedom: Martin Luther King, Jr.'s Letter from Birmingham Jail and the Struggle that Changed a Nation* (Upper Saddle River, New Jersey: Bloombury Press, 2013), 69.

liberation looks like. There comes a time when the legal law is unconstitutional and in conflict with the moral law. King argues that we have a moral obligation to violate this law. He encounters challenges from the clergymen in Birmingham because they were more interested in negotiation over protest. He argued with them that there can be no negotiations without protest. He furthers his argument by informing the clergy that protest creates a crisis and tension that forces unwilling parties (in this case, the white business owners) to negotiate in good faith.⁵⁶ This is the case in Winston-Salem, if the culture is to change and the voice of the voiceless is to be heard there must be someone willing to create that tension and crisis that King spoke about. The clergy men asking could he wait and hold off till after the pending election. Could it wait? Can it hold off little longer? Asked the Birmingham clergy. King makes a timely statement that in essence the black community has waited long enough. He went on to explain that for more than 340 years for justice.⁵⁷ What a relevant question! The hope is that this research will inspire the context of Diggs Memorial UHC to rise to the occasion and answer that same question.

Prophetic Imagination & Prophetic Leadership

Noted Old Testament scholar, Walter Brueggemann, issues a clarion mandate for the role of the prophet in his book *The Prophetic Imagination*. He sets the plot as he examines the witness of the prophets in relationship to the nation of Israel and in a

⁵⁶ Rieder, 115.

⁵⁷ Rieder, 188.

masterfully scholarly way connects the dots to our modern church situations.⁵⁸

Brueggemann's referral to the alternative is reframing the concept of offering hope. Brueggemann raises the necessity for a 'prophetic ministry' which is the engine for prophetic imagination that innovates and nurtures alternative consciousness, which initiates and breeds alternative community. He argues that the role of the prophet is to recreate constantly and breeding hope for liberation and social transformation from oppression.⁵⁹ Brueggemann submits that prophetic ministry is best identified by two actions: critique and energizing. Brueggemann argues,

Prophetic criticism is not carping and denouncing. It is asserting that false claims to authority and power cannot keep their promise, which they could not in the face of the sovereign God. It is only a matter of time until they are dead on the seashore.⁶⁰

He articulates that critique is more than the mere notion of singling out something we disagree with, but rather, confronting the dominant powers of our time and declaring to them that what they are offering is empty of substance, and they are not able to deliver what they are proposing.⁶¹

He starts his navigational quest through the lens of Exodus and uses Moses as the prophet. He confirms Moses' mission objective which was to free God's people from under the rule of a very harsh oppressor named Pharaoh. Then in a profound scholarly fashion, he expands Moses' objective to include the formation of a new community

⁵⁸ Brueggemann, 206.

⁵⁹ Brueggemann, 59.

⁶⁰ Brueggemann, 215.

⁶¹ Brueggemann, 111

which would be centered on God's freedom, justice, and compassion.⁶² Moses realigns his energies toward a whole new social reality which resisted and unwilling to accept the practice of oppression and exploitation exemplified by Pharaoh.⁶³ Upon a closer scholarly examination of Moses mission, we discover that Moses was not just on a release mission of God's people, but a whole new social order and his model should be considered the norm for the prophet. Moses tactics encompassed both criticism and energizing; themes which are consistent throughout brueggemann's book on *prophetic imagination*.

He models a robust public expression of the grief of people who suffered oppression. Again, he advocates that the prophet's character must not be timid, whining, and complaining. He refocuses the cry of the people to say that their cry is really toward God rather than the imperial oppressor, and this intentional cry had a dismantling effect on the empire of Pharaoh. Brueggemann argues that the conception of this new reality is founded in the freedom of God.⁶⁴ This new energy allows hope for the oppressed and enables them to imagine something different than the present. This is what Brueggemann terms "Prophetic Imagination" which is doxological in nature, however, is rooted in God's freedom to act on God's desires. Brueggemann submits that the result of this resistance to accepting the norm was an alternative community which Brueggemann qualifies as too radical for Israel's pallet. It is here that he inveigles the notion that the prophetic imagination is not merely a quest for a single social action but by enlarge is

⁶² Brueggemann, 225.

⁶³ Peter Reason, *The Sage Handbook of the Old Testament* (Los Angeles, CA: Sage, 2013), 359.

⁶⁴ Brueggemann, 25.

more profound than a single social issue and has more to do with epistemology.⁶⁵ This is the foundational ethos to which Brueggemann argues is the distinction from the norm and lends itself to God's freedom which "is more than any religious movement can sustain for very long."⁶⁶

Brueggemann introduces a term 'Royal Consciousness' and highlights Solomon as the model. He reminds us that Mosaic liberation of the oppressor and how that liberation brought about a new community of hope from the oppressor. However, in disappointing fashion, Israel returns to a monarchy as Israel slowly drifts back to a pre-Exodus consciousness. Through the scholarly and biblical lens, Brueggemann argues that Solomon ultimately institutionalizes God and in an unusual comparison, Brueggemann compares his regime of oppression with that of a strong parallel to that of Pharaoh. Brueggemann calls both Solomon and Pharaoh's oppressive system a "Royal Consciousness."⁶⁷

Arguing Solomon acted as an imperialist, the reign of Solomon was an open rejection of the Mosaic prophetic imagination and a total shift in values regarding affluence, and oppressive society. By limiting access to God in the temple, Solomon was acting arbitrarily to God's original design.⁶⁸ By keeping the population satiated-having just enough, there exist a certain level of oppression. The notion that if you keep people satiated they will be so disengaged with social transformation is precisely what

⁶⁵ Brueggemann, 103.

⁶⁶ Dale Andrew, *Practical Theology for Black Churches* (Westminster: John Knox Press, 2002), 43.

⁶⁷ Brueggemann, 138.

⁶⁸ Brueggeman, 35.

Brueggemann is challenging. Brueggemann appeals to all of us to ponder the thought that we are all some way or another, and to a certain extent, prisoners of the royal consciousness and raises the relevant question 'can we imagine anything else for our self and our world.'⁶⁹

The researcher totally agrees with his position that no space is available in his theology of prophetic imagination for what he calls 'white suburban guilt' but rather the apocalyptic prophet must engage in penetrating resonance with the current social crises of oppression which is harboring death, pain, marginalization, and disparities. He submits that the prophetic prophet must not be ashamed and timid seeking to render private endorsement but much to the contrary, is willing to be very public.

Brueggemann insists that the role of the prophet must be of a Clarion nature as to leave no room for ambiguity on one's position on the current social crises and moreover, be precisely clear publicly on what side of the issue one stands on. This model is stoically contrasted to the present model in place where so-called prophets emerge and after careful examination, evidence emerges that there is contempt for the prophet's public position. This is true when you find a prophet saying one thing to the oppressed and then watching them publicly say something entirely different to the oppressor. This is particularly true in divisively polarizing political issues that affect social change. He surmises that royal consciousness is synonymous with the current American way.⁷⁰

Brueggemann successfully argues that the real role of the prophet is our society is not initially lead a movement toward social renewal, but to lead the people in a creative,

⁶⁹ Brueggeman, 242.

⁷⁰ Brueggemann, 39.

artistic, public lament. This 'Lament' is the prophetic consciousness that cast hope on what Brueggemann calls the "numbness about death."⁷¹ He argues, "It is the task of prophetic ministry and imagination to bring people to engage their experiences of suffering and death."⁷² I agree with Brueggemann that the meat of the matter is what he calls the "language of grief." It's one thing to be motivated to change but the connection of grief and tears are an outward expression of an inward conviction, and this is what Brueggemann says must be present if there is to be true prophetic imagination.

The challenge is compartmentalizing the grief in such a way that it aborts despair, and the prophetic ministry energizes hope. Brueggemann articulates that when the prophet energizes the oppressed, it is synonymous to hope. It's another way of breeding an alternative vision in the face of oppression and injustice signaling that oppression and injustice has an expiration date and will not live forever.

Brueggemann raises the relevant question of "whether there is anything that can be said, done, or acted in the face of the ideology of hopelessness... the task of prophetic ministry and imagination... it to cut through the despair and to penetrate the dissatisfied copying that seems to have no end or resolution."⁷³ He even subtly suggests that in the lamenting that God is also participating and raises the level of consciousness There is a certain implied understanding associated with grief, lamenting, anguish, mourning and

⁷¹ Brueggemann, 140.

⁷² Brueggemann, 69.

⁷³ Brueggemann, 63.

the realization is present that if 'YHWH' is grieving it is endorsement enough for us to grieve.⁷⁴

He argues that the authenticity of social transformation is deeply rooted in the language of grief first . Brueggemann successfully argues that if one cannot resonate with the language of grief, then the social transformation will be short lived. However, when we are moved to grief because of oppression then and only then will the social change evolved into what Brueggemann calls the “alternative community.”⁷⁵

There is a theological tension raise by Brueggemann in chapter one entitled, “The Alternative Community of Moses.” He argues:

A study of the prophets of Israel must try to take into account both the evidence of the Old Testament and the contemporary situation of the church. What we understand about the Old Testament must be somehow connected with the realities of the church today... the two are likely to be in some tension, and we must try to be attentive to that.⁷⁶

The hypothesis Brueggemann argues is that “the task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us.” He qualifies this hypothesis by arguing the ministry does not have to do only with the particular public crises but much rather, addressing, in season and out of season, the prevailing crises that are enduring, or having our alternative vocations co-opted and domesticated. The bigger

⁷⁴ Brueggemann, 46.

⁷⁵ Brueggemann, 230.

⁷⁶ Brueggemann, 130.

issues are what social crises that runs from social crises to social crises and are the common thread among each social crisis.⁷⁷

The liberal community, according to Brueggemann, seek to be on the cutting edge of issues but the end result of their efforts amount to just a lot of rhetoric but little to no engagement in the fight of the oppressed toward liberation. To domesticate the oppressed and to set a free those persons who are under bondage is the premise for liberation theology and the role of the prophet. This is precisely the relevant issue that speaks to liberals who run from issue to issue without exegeting the enduring domestication of vision in all of them. Embracing this hypothesis raises the keyword alternative that Brueggemann argues must be grappled with by those endeavoring to operate in prophetic ministry. The relevant question he raises is:

Alternative to what? In what ways alternative? How radically alternative? Finally, is there a thinkable alternative that will avoid domestication? And, quite concretely, how does one present and act out alternatives in a community of which on the whole does not understand that there are any alternatives, or is not prepared to embrace such if they come alone?⁷⁸

The answers to these relevant questions many so-called prophets and communities are not ready to answer. He argues that every minister that acts in the prophetic ministry is in some way evoking, shaping, and reshaping alternative community which applies to every facet and practice of ministry.⁷⁹

Great plausibility was found with the functional qualifiers, 'critical and energizing' characteristics. The challenge for this alternative community is that to be critical; the prophetic ministry must tolerate severe and fundamental criticism, and be

⁷⁷ Brueggemann, 89.

⁷⁸ Brueggemann, 262.

⁷⁹ Brueggemann, 197.

willing to go to great lengths to entertain criticism.⁸⁰ Conversely, this current culture, those who have become numb to the basic human needs that every human should possess, is grossly uncritical in that they shun criticism and go to great lengths to avoid its encounter. To be in the alternative community the prophet must also be able to energize the oppressed to the new promises that God has to offer.⁸¹ The general gravitation of the current culture is to yield to the temptation of having to choose between embracing criticism and energizing which is precisely what the liberals and conservatives do.

Brueggemann suggests that liberals are good at criticism but are challenged because they usually abandon and are void of declarations of promise to the oppressor. On the other hand, the conservatives lend themselves to offer great hope for the future and painting an incredible picture of an alternative to the present oppression, but relevant criticism is usually not the preferred application of choice.⁸²

Brueggemann contends that if we cannot see the connection between 'religion of static triumphalism' and politics of oppression and exploitation we cannot understand of prophetic imagination.⁸³ He further sites Karl Marx had discovered the connection as he concludes when we appreciate criticism of religion it is the ultimate criticism and must default to criticism of the law, economics, and politics. The researcher tends to agree that when we ask the tough questions of religion, it then becomes the basis for asking the tough criticisms of the law, economics, politics, and social issues.⁸⁴

⁸⁰ Brueggemann, 124.

⁸¹ Brueggemann, 223.

⁸² Brueggemann, 301.

⁸³ Brueggemann, 239.

⁸⁴ Brueggemann, 104.

Great plausibility was given to the Mosaic model Brueggemann used to demonstrate alternative community. He subscribes to the argument that the authentic ethos of Mosaic model was not in a few small group of slaves escaping from an evil and empire while this becomes just a relevant if you are the small group of slaves. Moreover, Moses efforts are the direct effect of the assault on the consciousness of the empire, with a mandate to dismantle the empire. The results of Moses actions emerges an alternative community from the oppressor.⁸⁵

The prophetic ministry is fully aware that there is an authentic alternative to a theology of God's enslavement and sociology of human enslavement.⁸⁶ It is another way of saying that this is not the result even though there is oppression. There is hope even in enslavement that God allows. The prophetic ministry has been chosen by God to look at the oppressed and say to them that no matter what social crises of the day that the hope is that God, not man, politics, or life has the solutions but if we are willing to ask the critical questions and have hope we have a genuine alternative to life's social issues and social crises.

Oppression

The Social Work Dictionary argues oppression is: The social act of placing severe restrictions on an individual, group or institution. Typically, a government or political organization that is in power places these restrictions formally or covertly on oppressed groups so that they may be exploited and less able to compete with other social groups.

⁸⁵ Brueggemann, 318.

⁸⁶ Brueggemann, 143.

The oppressed individual or group is devalued, exploited and deprived of privileges by the person or group which has more power.”¹⁰²

The Blackwell Dictionary of Sociology argues that social oppression is

Social oppression is a concept that describes a relationship between groups or categories of between groups or classes of people in which powerful group benefits from the systematic abuse, exploitation, and injustice directed toward a subordinate group. The relationship between whites and blacks in the United States and South Africa, between social classes in many industrial societies, between men and women in most societies, between Protestant and Catholics in Northern Ireland- all have elements of social oppression in that the organization of social life enables those who dominate to oppress others.¹⁰³

Relationships between groups and relationships between groups and social categories, it should not be confused with the oppressive behavior of individuals. A white man may not himself actively participate in oppressive behavior directly at blacks or women, for example, but he nonetheless benefits from the general oppression of blacks and women simply because he is a white man.¹⁰⁴ In this sense, all members of dominant and subordinate categories participate in social oppression regardless of their individual attitudes or behavior. Social oppression becomes institutionalized when its enforcement is so of social life that it is not easily identified as abuse and does not require conscious prejudice or overt acts of discrimination.”¹⁰⁵

Charlton argues that: “oppression occurs when individuals are systematically subjected to political, economic, cultural, or social degradation because they belong to a

¹⁰² Richard Baker, *The Social Work Dictionary* (Washington, DC: NASW Press, 2003), 88.

¹⁰³ Carroll Ali, *Survival & Liberation: Pastoral Theology in African American context* (St. Louis, MO: Chalice Press, 1999), 389.

¹⁰⁴ Melton Belenky, *Inequality, Development, and Connected Knowing* (San Francisco: Jossey-Bass, 2000), 149.

¹⁰⁵ Arthor Johnson, *The Blackwell Dictionary of Sociology: A User's Guide to Sociological language* (Oxford, Malden, England, Ma: Blackwell Publishers, 2000.), 271.

social group...results from structures of domination and subordination and, correspondingly, ideologies of superiority and inferiority.”¹⁰⁶

Johnson subscribes that: “for every social category that is privileged, one or more groups are oppressed about it. The concept of oppression points to social forces that tend to press upon people and hold them down, to hem them in and block their pursuits of a real life. Just as privilege tends to open doors of opportunity, oppression tends to slam them shut.”¹⁰⁷

Deutsch argues successfully that:

Oppression is the experience of repeated, widespread, systemic injustice. It need not be extreme and involve the legal system (as in slavery, apartheid, or the lack of a right to vote) nor violent (as in tyrannical societies).¹⁰⁸

Harvey has used the term “civilized oppression” to characterize the everyday processes of oppression in ordinary life. Civilized oppression:

Is embedded in unquestioned norms, habits, and symbols, in the assumptions underlying institutions and rules, and the collective consequences of following those rules. It refers to the vast and deep injustices some groups suffer as a consequence of often unconscious assumptions and reactions of well-meaning people in ordinary interactions that are supported by the media and cultural stereotypes as well as by the structural features of bureaucratic hierarchies and market mechanisms.¹⁰⁹

We cannot eliminate this structural oppression by getting rid of the rulers or by making some new laws because oppressions are systematically reproduced in the major

¹⁰⁶ James Charlton, *Nothing About Us Without Us Disability Oppression and Empowerment* (Berkeley, CA: University of California Press, 1998), 11.

¹⁰⁷ Keith Davis, *Expanding the Theoretical Understanding of Oppression* (Alexandria, Va: Council on Social Work Education, 2002), 256.

¹⁰⁸ Mark Deutsch, *A Framework for Thinking About Oppression and its Change* “*Social Justice Research*, 1(2006): 7-41

¹⁰⁹ Otis Cox, *Class and Race: A study in Social Dynamics* (New York, NY: Monthly Review Press, 1970), 245.

economic, political, and cultural institutions. While particularly privileged groups are the beneficiaries of the oppression of other groups, and thus have an interest in the continuation of the status quo, they do not typically understand themselves to be agents of oppression, Deutsch argues.¹¹⁰

On oppression, Cox argues:

Although race relations and the struggle of the white proletariat with the bourgeoisie are parts of a single social phenomenon, race relations involve a significant variation. In the case of race relations, the tendency of the bourgeoisie is to proletarianize a WHOLE PEOPLE-that is to say, the whole people are looked upon as a class- whereas white proletarianization involves only a section of the white people." (P344) "It is this need to impersonalize whole peoples which introduce into a class struggle the complicating factors known as race problems." (P344) MD: This concept of oppression of a whole people is related to the concept of National Oppression.¹¹¹

Dehumanization

Paulo Freire, successfully argues dehumanization in his work *Pedagogy of the Oppressed*, that: Dehumanization, which marks not only those whose humanity, has been stolen but also (though in a different way) those who have stolen it, is a distortion of the vocation of becoming more fully human. . . The struggle (for humanization) is possible only because dehumanization, although a concrete historical fact, is not a given destiny but the result of an unjust order that engenders violence in the oppressors, which in turn dehumanizes the oppressed.¹¹²

Haslam argues:

¹¹⁰ Deutsch, 231.

¹¹¹ Chuck Knoblauch, "Some Observations of Freire's *Pedagogy of the Oppressed*." *Journal of Advanced Composition*, 2001: 50-55

¹¹² Paulo Freire, *Pedagogy of the Oppressed* (New York, NY: Continuum, 1981), 79.

Mechanistic dehumanization involves the treatment of others as not possessing the core features of human nature. Rather than being a matter of comparing one's group to another group by which set of uniquely human attributes is salient, this involves a view of the dehumanized individuals or groups as being not animals but automata. This form of dehumanization is called mechanistic dehumanization because it is often seen as a characteristic of the application to human beings of "standardization, instrumental efficiency, impersonal technique, causal determinism, and enforced passivity."¹¹³

Exploitation

Tilly submits that exploitation as powerful, connected people deploying resources from which they draw significantly increased returns by coordinating the efforts of outsiders, whom they exclude from the full value added by that effort any search for exploitation in real life must keep alert for seven elements: power holders, their coordinated efforts, deployable resources, command over those resources, returns from those resources, categorical exclusion, and skewed division of returns as compared with efforts.¹¹⁴

The Dictionary of Marxist Thought argues:

Exploitation occurs when one section of the population produces a surplus whose use is controlled by another section... Under capitalism, exploitation takes the form of the extraction of surplus value by the class of industrial capitalist from the working class, but other exploiting classes or class fractions share in the distribution of surplus.... Capitalism differs from non-capitalist modes of production (such as feudalism or slavery) in that exploitation normally takes place without the direct intervention of force or non-economic processes.¹¹⁵

Tilley subscribes to the theology of exploitation that:

¹¹³ Arthur Haslam, "Dehumanization: An Integrative Review." *Personality and Social Psychology Review*, 10 (2006): 252-264.

¹¹⁴ Charles Tilley, *Modes of Exploration: Durable inequality* (Berkeley, CA: University of California, 1998), 321.

¹¹⁵ Terrance Bottomore, *A Dictionary of Marxist Thought* (Cambridge, MA: Blackwell Reference, 1991), 367.

An inequality-generating mechanism we may call exploitation occurs when persons who control a resource a) enlist the effort of others in the production of value using that resource, but b) exclude the others from the full value added to their effort.¹¹⁶

¹¹⁶ Charles Tilly, "Relational Studies of Inequality." *Contemporary Sociology* 6 (November 2000): 782-785.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

Introduction

This research seeks to explore the theories that speak to the problem Diggs Memorial UHC. The immediate problem is lack of leadership. There is a lack of understanding of the vision and mission of the congregation. DMUHC lacks understanding of the types of leadership such as transformational and transactional leadership, collaborative leadership, charismatic leadership, visionary leadership, and prophetic leadership. The researcher concludes that prophetic leadership embodies the essence of what is needed to address the leadership concerns of the DMUHC. Consequently, the lack of prophetic leadership fuels oppression which negatively impacts fundamental human rights violations.

There are various types of circumstance that affect the different types of working environments. This explains the diversity in the leadership styles that exist. There are disadvantages and advantages of the diversity in leadership styles. This creates a challenge to match the right leadership style with the right working environment. Things such as goals, culture, education, necessity, are all factors that impact the leadership style of an organization.

This chapter proposes to address the different types of leadership. It will move from a general concept of leadership to a narrower lens to prophetic leadership. Scholars

will be used to ground the theoretical foundations of leadership like Burns, Bass, and Yukl. Brueggerman and McMickle will be used to establish a foundation for prophetic leadership. Additionally, there is a human rights and equality theory developed in this section which seeks to ground the liberation and prophetic leadership. The prophetic leader is compelled to join the fight for the oppressed because they are entitled to human rights.

Leadership Styles and Concepts

The concept of leadership is one that dates back to the early 1840's with the Great Man Theory. This theory emerged around the mid nineteenth century. This concept was not scientifically proven but the name is indicative of who benefited from its concept.¹⁴ This leadership style assumes that the traits of leadership are intrinsic. This is simply to say that leaders are born. This theory views leaders with a destiny on their live to be great from birth. Carlyle popularized this concept in his work *On Heroes and Hero Worship and the Heroic in History* use various successful leaders to substantiate his claims. However, Herbert Spencer, an English Philosopher challenged his theory and found that they were simply the product of their times and their actions the results of social conditions.¹⁵

According to Business Dictionary .com, Transformational leadership is:

¹⁴ Thomas Carlyle, *On Heroes and Heor Worship and the Heroic in History* (Berkely: University of California Press, 1993), 2.

¹⁵ Carlyle, 16.

A style of leadership in which the leader identifies the needed change creates a vision to guide the change through inspiration and executes the change with the commitment of the members of the group.¹⁶

According to Kendra Cherry,

Transformational leadership is a type of leadership style that can inspire positive change in those who follow. Transformational leaders are generally energetic, enthusiastic, and passionate. Not only are these leaders concerned and involved in the process; they are also focused on helping every member of the group succeed as well.¹⁷

Transformational leadership was introduced by James Burns in his work *Leadership* during the 1970's, a leadership expert.¹⁸ Burns argues of this style of leadership that it depends on high levels of communication the leader to meet goals. Burns submits that this style of leadership motivate followers and see advanced productivity while improving efficiency, all through communication and high visibility.

At the same time, there is transactional leadership style. Burns developed this style as well. He argues that in transactional leadership the leader is asking the follower to get engaged in the mission or task but this usually requires some level of exchange. If the follower gives service there is expectation that some level of reward be given. Gary Yukl suggests that in transformational leadership this style of leadership seeks to changes and transforms people. Additionally, this type of leader is concerned with the emotions,

¹⁶ Business Dictionary.com, accessed July 8, 2015
www.businessdictionary.com/definition/transformationalleadership.html#ixzz36

¹⁷ Kendra Cherry, accessed July 8, 2014
www.about.com/http://psychology.about.com/od/leadership/a/transformational.htm

¹⁸ James Burns, *Leadership* (N.Y.: Harper & Row, 1978), 78.

values, ethics, and long-term goals of the follower. ¹⁹The opposite is that the follower is given some level of punishment when the mission or task is not carried out. ²⁰

Charismatic leadership style is yet another style of leadership. In charismatic leadership the leader advocates a vision highly discrepant from the status quo. Also, acts in unconventional ways and makes self-sacrifices. Furthermore, this type of leadership usually appears confident about their proposals while inspiring them with emotional appeals. Finally, this type of leader is good at crisis situations, according to Gary Yukl. ²¹ This style of leadership is for the leader with great communication skills because this style requires the leader to communicate the high expectations of the organization.

Visionary leadership style leader is inspiring and tends to move followers toward a common mission. This style of leader usually does well communicating the goal, mission, or objective but falls short in informing the follower on how to get there. This leadership style leaves it up to the followers to come to the best conclusion on the most effective path to take. The primary aspect of this particular leadership style is empathy. It is most effective when a group has outgrown the current condition, direction, or turnaround. The challenge of visionary leadership is for it to be effective you must convince the other followers of the vision. In this style of leadership the ultimate trait is the leader's ability to create a positive and inspirational vision of the future and then conveying that vision in

¹⁹ Gary Yukl, *Leadership in Organizations* 8th ed. (Upper Saddle River: Pearson, 2013), 150.

²⁰ Burns, 81.

²¹ Yukl, 75.

a way that the followers take hold of the vision and ultimately take ownership of the vision. This take ownership model causes the followers to get motivated and energized.²²

Prophetic leadership is a style of leadership that seeks to turn the focus away from the individual and toward the oppressed of the community. Marvin McMickle argues that the role of the prophetic leader is to join the fight of those being marginalized.²³

Interestingly enough, Walter Brueggemann say that the prophetic leader is one that looks at the world as it is now and dare them to imagine an alternative to the now. He refers to that alternative as the “Alternative Community.”²⁴ Prophetic leadership causes the leader to leave that place of comfort and many times freedom to a place of risk and sacrifice. The goal of the prophetic leader is to challenge the follower to use their imagination to go to a place there are other options to the situation. Brueggemann argues that the benefit of such a gesture ultimately brings hope.²⁵ Considering the problem of lack of vision and the DMUHC unable to get a clear vision of where the ministry is headed, prophetic leadership would be the preferred leadership style to address the problem in the DMUHC.

Concepts of the Prophet

With such a great diversity of reformations and beliefs, it is necessary first to establish and explore the plethora of meaning associated with the term “Prophet; Prophetic.” Depending on the hermeneutics of the reader, when the term prophet is

²² Calia Roberts, *Characteristics of Visionary Leadership* (San Francisco: Jossey-Bass, 2009), 54.

²³ McMickle, 82.

²⁴ Brueggemann, 35.

²⁵ Brueggemann, 67.

mentioned a copious of meaning can be applied. There is a vast amount of information, emotions, concepts, and experiences on the subject matter of prophet and this paper do not lend enough time to exhaust its many meanings. For the purpose of this work the researcher will limit our scope to the biblical and scholarly lens of prophet's office, role, function and diversity of message. This realization only serves to underscore the work of this position paper that there is sufficient need to indulge in clarity while raising tension from the many ways the term has been interpreted and experienced. First, look at the scholarly lens.

Biblical scholar Irving Jensen qualifies prophet as "a combination preacher, herald, teacher, intercessor, reformer, and shepherd (Isaiah 40:1-2)," he further qualifies it as "the moral conscience of the people, exposing and rebuking their sins (Isaiah 58:1; Ezekiel 22:2; 43:10; Micah 3:8)."²⁶

The Concise Oxford English Dictionary defines 'prophet' as "an inspired teacher or proclaimer of the will of God, a person who advocates a new belief or theory."²⁷ Dictionary of Bible Themes defines 'prophet' as individuals who are called and empowered by God for the purpose of declaring his will to his people, to include the disclosure of his future intentions to deliver, reconcile, and judge his people. The term is particular to the great Old Testament prophets, such as Isaiah and Jeremiah, who were raised to lead and direct the children of God at the key and critical moments in their

²⁶ James Hoad, Dwight Marshall, and Richard Millard, *New Bible Dictionary*. Vol.3 Leicester (Downers Grove, England: IL, Intervarsity Press 1996), 59.

²⁷ Charles Soanes; Anthony Stevenson, *A Concise Oxford English Dictionary*, 11th ed., (Oxford, England: Oxford University Press, 2004), 40.

history.²⁸ The Easton's Bible Dictionary defines 'prophet' as one who proclaimed the message of God given to him. It further argues that anyone being a spokesman for God to man might thus be called a prophet. Additionally, it argues that these called to be God's spokesmen are not by chance always and submits that there were schools of prophets were established to train prophets who were set aside for this calling.²⁹ Eric Rust qualifies prophets similar to present-day preachers- that are they are concerned with speaking God's word to a particular time and a particular situation to a particular people. He further argues that the prophet's messages are diverse in theme, purpose, and local signatures' as the contemporary sermons we hear today from preachers.³⁰

The researcher agrees with Eric Rust that the preacher who preaches on the prophets should not be drawn to assume that the prophetic sermon is an extraordinary case.³¹ Some believe that the sermon is laced with an unusual dose of justice and oppression, but rather the prophet is tasked with an on-going responsibility week after week. The content of his/her sermons is just as diverse as the call itself. Sermons of comfort to confrontation engulf the continuum. Rust argues that the prophet is endowed to do for the culture what the culture could no do for itself with the current issues they struggle with.³²

²⁸ Mike Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies* (London, England: Martin Manser 2009), 79.

²⁹ Mark Easton, *Easton's Bible Dictionary* 6th ed. (New York, NY: Harper & Brothers, 1893), 325.

³⁰ T.G. Long, *Handbook of Contemporary Preaching: Preaching in the Prophets* (Nashville, TN: Broadman Press, 1992), 145.

³¹ Long, 233.

³² Richard Hatchett; Charles Brand; Chris Draper, Holman *Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publisher, 2003), 88.

The Harper's Bible Dictionary makes the argument that a 'prophet' is a person who serves as a channel of communication or a mediator between the human and the divine worlds. Additionally, these biblical prophets played a pivotal role in social and political issues of their time. More specifically, the prophets were considered moral and ethical innovators, who brought the children of Israel religion to a higher level than it had previously encountered.³³

This description given further supports the ethos of this position paper that there is a great variety of ways in which the prophets were identified and show they were multifaceted figures in the life of the children of Israel.³⁴ Achtemeier submits that while there were various types of prophets, there were still prophets who walked in unique characteristics that were not consistent with the other prophets of the day. However, there were some similarities. For instance, Achtemeier argues that there were three titles for prophets. 1. 'Seer' - a title that was already archaic in the time of the Old Testament and was viewed as one with exceptional communication with God through visions, dreams, or divination. 2. Man of God - which was particular to the prophetic stories of Elijah and Elisha. This title was seen as a man with a unique relationship with God. 3. Sons of the Prophet- these were hierarchically oriented prophetic guilds.³⁵

Achtemeier addresses the theology of the prophets of old by saying,

The Old Testament prophets were firmly rooted in history, and this fact has important implications for understanding their theology. Because the prophets were not all members of the same social or religious group, they inherited

³³ Peter Achtemeier; Harper & Row Society of Biblical Literature, *Harper's Bible Dictionary* 1 (San Francisco, Ca: Harper & Row, 1985), 305.

³⁴ Achtemeier, 225.

³⁵ James Overholt; David Freedman, *Eerdmans Dictionary of the Bible: Prophets, Prophecy* (Grand Rapids, MI: W.B. Eedmans, 2000), 178.

different historical and theological traditions. All of the prophets knew the essential facts of Israel's history and shared the major elements of Israelite faith, but they understood these things in somewhat different ways and used different words to speak about them."³⁶

It can be concluded from Achtemeire that all of the prophets held basic fundamental beliefs that Israel had been elected and chosen by God and thus enjoyed a special relationship with God because of this particular calling. Additionally, all the prophets agreed that Israel's stubbornness and rebellion would not be overlooked, although they differed on how the punishment would be. More importantly, God's final word that he would speak through his prophets was surmised with hope and promise. The central theme of theology is that God would remain faithful and would eventually return His people back to Him and re-affirm his covenant of love with them.³⁷

Overholt submits that prophets would appear unsummoned to offer words of encouragement or criticism and sometimes were involved in partisan political struggles. For example, Elijah opposed Ahab and Ahaziah (1 Kings 17-19, 21; 2 Kings 1), and his successor,

Elijah was instrumental in the coup that brought down the Omir Dynasty and established Jehu as King of Israel, Amaziah, the priest at Bethel's Royal sanctuary accused Amos of conspiracy against Jeroboam, and finally, Jeremiah was a vocal member of one of the parties struggling to control Judah's foreign policy in the years prior to the exile.³⁸

³⁶ Overholt, Freedman, 829.

³⁷ Achtemeier, 830.

³⁸ Overholt; Freedman, 235.

Spencer -Jones reveals the dark side of prophet's life. He calls it "The Sorrow Accompanying Exceptional Gifts." He argues that the prophet, any more than the poet, is to be envied or coveted because of the extreme mandate to be the custodian of a truth men will not receive. Additionally, the irony and tension of the prophet to grapple with how to have patriotism to the people that he relates to and then the devoutness and spirituality that leads him nevertheless to revere the righteousness of God.³⁹

From a Biblical lens, Huey argues that the Book of Jeremiah is a focal point to see the broad nature of the call of a prophet. He argues that the prophet is also biblically connected to the call by his name. He states the book of Jeremiah is part of the canon, and it is also the name of the prophet.⁴⁰

Marten calls for "courage" Interestingly enough, like that of Jeremiah in proclaiming and projecting God's word. He qualifies this level of courage when he admonishes that apprehensive boldness to confront evils in a world where evil is the norm, to cry out loud against it 'name it and claim it' theology, and present a God of integrity and standards against evil. The prophet Jeremiah is a model worthy of consideration.⁴¹

Tyndale Bible Dictionary argues successfully that of all the examples of prophets, all pale in comparison to Jesus, and the greatest prophet. The example was in Luke 7:16 (KJV) "A great prophet has arisen among us!" Tyndale argues that the mood of that dispensation was of high esteem for the office of a prophet and by bestowing such

³⁹ Spencer Jones, *Commentary on Jeremiah* (London: NY: Funk & Wagnalls Company, 1909), 410.

⁴⁰ Freddy Huey, *Jeremiah, Lamentations* Vol.16 (Nashville, TN: Broadman & Holman Publishers, 1993), 321.

⁴¹ West Elwell, *Tyndale Bible Dictionary* (Wheaton, IL: Tyndale House Publishers, 2001), 211.

accolades on Jesus, the people were more correct than they were even aware of. Farthing his argument, Tyndale concludes that Jesus represented the essence of what a real authentic prophet looked like and “was, in fact, the crown and climax of the prophetic order of Moses (Deu. 18:15-19 KJV).”⁴²

The researcher further agrees with Tyndale when he argues that the spirit of the Lord was active in all the prophets, and the claim to divine inspiration is clearly demonstrated from time to time. The Spirit illuminated the prophet to speak the very Word of God. (2 Peter 1:21 KJV). This was the distinguishing characteristic of the prophet in having the inspiration from above to overtake them, and the results of that would lead to supernatural powers and revelation that only could come from a higher power.⁴³

Holman Illustrated Bible Dictionary speaks to the dark side of the prophets of the Bible. He argues that the while prophets influenced practically every institution of Israel, they were constantly viewed with contempt, they were locked up (Jer.37 KJV)), ignored (Isa. 6:9-13 KLV) , persecuted (1 Kings 19 KJV), scorned for criticizing vain worship (Amos5 KJV), Priestly failures (Amos 7 KJV), and for holding Israel utterly accountable for awareness of the law of God (Isa. 58 KJV).⁴⁴

The concept of prophetic leadership is a step above transformative leadership. Transformative leadership is defined more in depth in this beginning of this chapter under leadership styles. In transformative leadership the goal is to get the follower to own the

⁴² Elwell, 200.

⁴³ Elwell, 286.

⁴⁴ Patricia Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids, MI: Baker Publishing Group, 2008), 115.

mission or the goal. At the same time, in transformational leadership the goal is to get the followers motivated. Meanwhile, charismatic leadership is centered around one person to eclipse others. It is more self-centered and more about the individual. However, prophetic leadership is all about turning the focus from the leader and focusing on the oppressed. This paradigm shift comes with its challenges because in prophetic leadership the leader is motivated to motivate others but there is a divine sense of calling on the prophetic leader that it is almost overwhelming. You are bothered when the oppressed are not receiving what they were designed by God to receive. This style of leadership has within it a relevant question: every leader must grapple with: "Is there a calling on my life?" All of this is encapsulated in Brueggemann's concepts on prophetic leadership.

The same mandate applies to the leadership team of DMUHC. The question must be answered at DMUHC- is there a calling on my life? This question takes even more inventory to ask if the leadership team is not called to motivate what can be done to help the leadership team member grapple with that question to have them assured that what they do is because there is a calling on their lives to motivate others and engage in the community.

Human Rights and Equality Theories

Dating back to 1948 with the proclamation of the Universal Declaration of Human Rights, the concept of human rights has gained momentum and strides that include its encryption in the United Nations documents, state, regional, national constitutions across this country and nation. Despite its immensely encrypted posture

across the world in constitutions, human rights violations continue to plague our country. There is sufficient need for further investigation of this term 'human rights' due to its massive use and egregious misunderstanding. There exists tension in the principle verse practicality of its existence. As it relates to the principle, human rights are not the prisoners of political forces along with being tasked with protecting the dignity of every human being not excluding anywhere. To the contrary, the engagement of the concept of human rights continues to be a point of great contention. As a result, there continues to exist a massive tension on how one seeks to justify human rights. Michael Perry successfully argues: "The fundamental challenge to each and every human rights claim...is a demand for reasons."⁴⁵

The philosophers that subscribe to the liberal school of thought usually emphasize the significance of theoretically grounding human rights while those that subscribe to the 'postmodern' philosophers ascribe to the school of 'anti-foundationalist' approach, which derails and seeks to upset the stable footing of which the concept of human rights rest, simply by contesting some of its primary components, such as universality and absoluteness.⁴⁶

Looking at human rights through the prism of genealogy will reveal that the concept can be traced back to the natural law tradition and its historical antiquity. A close genealogical look at human rights will reveal that Plato is credited with originally successfully defending the universal ethical standards in his work by separating good and

⁴⁵ Milton Perry, *The Idea of Human Rights: Four Inquires* (Oxford: Oxford University Press, 1998), 254.

⁴⁶ Zeb Arslan, "Taking Rights less Seriously: Postmodernism and Human Rights," *Res Publica* 5, 2 (1999): 195-215.

evil, truth and untruth, as just an unjust. He further argued that such a community emerges when linking human rationality and the nature of the good, found in the soul.⁴⁷

Plato's views on Justifying human rights emerges as a paradigm shift to the traditional school of thought of his epoch, who by the way, subscribed to the school that justice always leans in the direction of the stronger party.⁴⁸ However, Plato is credited with the new school of thought about ethics that would ultimately create new forms of domination and repression by his persistence on the merit of truth, subsequently, excluding any school that subscribed to a different than what he was arguing.⁴⁹ The natural law was advanced further by Aristotle, who critiqued the merit of virtue and justice in the political community, to include the Greek and Roman Stoics, particularly Cicero and Seneca, who were credited with the development of a universal community of world citizens.⁵⁰ Thomas Aquinas, arguably the most notable of the natural law tradition, was impacted strongly by the schools of Ancient Greeks and Romans. Similarities can be observed with his definition of justice and that of Aristotle, who argued that people who were alike be treated alike, on the other hand, those 'unalikes' be treated differently:

That which is correct in the works of justice... is constituted by a reference to the other person. It is the case, therefore, that in our work, what responds to the other, according to the demands of a certain equality *aequalitatem* is what is called *justum*.⁵¹

⁴⁷ Hayden, 78.

⁴⁸ Hayden, 79.

⁴⁹ Hayden, 82.

⁵⁰ Hayden, 88.

⁵¹ Thomas Aquinas, *Saint Thomas Aquinas: On Law, Morality and Politics*, ed. W. Baumgarth and R. Regan (Indianapolis, Indiana: Hackett Publishing Company, 1988), 227.

Aquinas, in essence, validates universal laws along with the equality of humans before God. His attempt to intertwine faith and rationality, and subscribing to the school that God directs human nature towards attempts of doing good and shunning evil, subsequently caused Aquinas theory of natural law to be a catalyst for justification to the Catholic Church.⁵² Another side effect was that it strengthened the dominant powers of the medieval times, so long as operated in the knowledge and the authority of the Church. Additionally, natural law was influenced by Hobbes and Locke, who transformed the school natural law into natural rights of the individual, encrypted in human nature, compared to a purposeful cosmos of the creator. Hobbes asserts that pre-social man lives in a “state of nature: where man is free to do what he wants, even to harm others, since there are no laws and no notions of right and wrong, justice and injustice.”⁵³ Hobbs argues that man, as a result, agrees to a ‘social contract’ ultimately submitting his infinite freedom to a supreme God, to satisfy his craving for self-preservation. Hobbs concludes that this resistance to an absolute regime is founded on the school of thought that each human foregoes their right to resistance while acknowledging fundamental rights which are the individual’s right to security. Similarly, John Locke conception of the state of nature is parallel to that of Hobbs- ‘a dangerous place without laws, where men may do as they think fit.’⁵⁴ However, Locke differs from Hobbs when he analyze man to nature as peaceful and concludes that man’s passion for happiness and security inspire him to develop a civil society or government, thus, positioning every man to an to encourage every human of the new society to a submissive place of the majority, to be governed by

⁵² O'Connor, 29.

⁵³ Thomas Hobbes, *Leviathan: Parts One and Two* (New York: The Liberal Arts Press, 1958), 46.

⁵⁴ James Locke, *Two Treatises of Government*, ed. David Berman (London: Everyman, 1994), 59.

it.⁵⁵ The end result of Locke argument on social contract is one of subjection and exclusion on the lower party while he advocates for a government that lacks strength and is submitted to the law. According to Douzians, Hobbs, and Locke, methodology has abandoned the conception of the 'good.'⁵⁶ He further concludes that the social contract is created by the desire for a place of refuge from evil (death.)⁵⁷ Douzian further argues that the ultimate illusion is that of a paradox of rights being trapped in tension between dreaming of a utopia on one end of the spectrum and the realization that such a place is not practical and even impossible to obtain. He further acknowledges that Hobbs and Locke have an awareness that 'anarchy' is the pinnacle of freedom, yet simultaneously risky, which will ultimately mandate some level of government to sustain order and sovereignty for the benefit of all. He concludes his argument drawing the attention of any system that doesn't subscribe to the theory he presents will produce a 'non-anarchical' system that is lawless, and this same system conceals the element of oppression because he concludes the people ultimately must accept laws and government over them.⁵⁸

History reveals that the concepts and school of thought that Hobbs and Locke subscribed to never materialized into law. Consequently, two pivotal revolutions became the predication to legally and concretely consecrating individual rights in France and America. Namely, 1789, French Declaration des Droits de l'Homme et du Citoyen hailed that "in respect of their rights men are born free and equal...the aim of every political

⁵⁵ Locke, 68.

⁵⁶ Chuck Douzinas, *The End of Human Rights* (Oxford and Portland, Oregon: Hart Publishing, 2000), 311.

⁵⁷ Douzinas, 320.

⁵⁸ Douzinas, 325.

association is to preserve the natural and inalienable rights of man...liberty, property, security and resistance to oppression.”⁵⁹ On the other hand, the American Declaration of Independence of 1776, vigorously enshrined natural rights in the discretion of divine’s will, by arguing:

All men are created equal and are endowed by their Creator certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness. To secure rights Governments are instituted among Men deriving their just powers from the consent of the governed.⁶⁰

There is a bit of an irony in the two documents because both of them assert a level of inalienable and universal rights while they both subscribe to certain restrictions on the rights which are to be governed by laws passed by democratically-elected institutions.⁶¹

Jacques Rousseau predicted this paradox, human rights simultaneously embodying boundaries and freedoms, when he was noted for proclaiming, “Man was born free, and everywhere he is in chains.”⁶² This School of thought was a shift of universal inalienable rights to independence from the rule of government. He argued that America and France had both encountered setbacks from the position of domination of government for which they had violated many of the human rights of their people. The irony was that the actual rights declarations of the eighteenth century were a product of critiques from examples of state oppression, and yet, they, through the implementation of the declarations bound the people to the state, which reinforced its legitimacy.

⁵⁹ French Declaration of the Rights of Man and of the Citizen, ed. Paula Hayden. *The Philosophy of Human Rights* (Paragon House), 2001.

⁶⁰ Declaration of Independence of the United States of America. *The Philosophy of Human Rights*. ed. Paula Hayden (St. Paul, MN: Paragon House, 1776), 1.

⁶¹ Perry, 254.

⁶² Jean Rousseau, “The Social Contract” (English Translation). *Jean Jacques Rousseau: Political Writings* (The University of Wisconsin Press), 1986:23

Additionally, Douzinas argued, that the actual act of protecting the rights of man embodied the school of thought that nothing but humanity itself could be referenced to ensure them.⁶³ Douzinas further asserts that man replaces the sovereign and super usurps himself as the new source of relevance.⁶⁴

The challenge with this school of thought is simultaneously human rights are build ‘man.’ The ‘universal’ man of the declarations is, as Hannah Arendt argues, a ‘particular’ man- a national citizen (hence excluding foreigners, refugees, stateless persons, etc.)⁶⁵ Arendt asserts that the validation of equality of rights declaration subsequently let to the exclusion of those “others” who were not regarded as equal.⁶⁶

A significant shift in the interest in natural rights would follow the years of rights declarations. Traces of their existence in political venues were significantly restricted, in light of the lingering memories of the eighteenth-century revolutions, and the rising European totalitarian government and contemporary political and social regimes in France and America revered the treacherous potential of rights.⁶⁷ Philosophers like Hegel, Comte, Marx, Weber, and Freud, found increasing interest in the social protocol instead of the individual rights, coupled with a rise of nationalism assisted in the shift away from the individual and more toward the nation.⁶⁸ The reality of two World Wars

⁶³ Douzinas, 314.

⁶⁴ Douzinas, 315.

⁶⁵ Arendt, 301.

⁶⁶ Arendt, 312.

⁶⁷ Douzinas, 317.

⁶⁸ Douzinas, 319.

and the Holocaust would be the igniter for the interest of rights to gain attention again.

Brown and Ainley argued,

The post-Second World War disposition was driven by legal and political optimism resulting in the Nuremberg Trials, the creation of the United Nations, the adoption of the Universal Declaration of Human Rights and the Convention on the Prevention and Punishment of the Crime of Genocide.⁶⁹

History would show these 'universalism' declarations to be utopia and prove void of substance. This new school of thought for international law was paradoxical and internally problematic. Possessing characteristics of its predecessor, the League of Nations, the United Nations was birthed out of problematic and liberal school of thought which sought to safeguard universal human rights, state sovereignty, and a great orderly governmental power.⁷⁰ The un-humanitarian results of genocides that came after the Holocaust during the latter half of the twentieth century (i.e. Bangladesh, Cambodia, Guatemala, Biafra, Yugoslavia and Rwanda) became manifesto that universalism came with a loophole in the system that was not in the main dialogue of utopia when it was in opposition to the National state law. Furthermore, the intended International Bill of Human Rights re-ignited the previous school of thought from the eighteenth-century rights declarations, fostering a dispensation of the 'individual' along with the state- which Brown and Ainley argues, was one the highlighted contradictions within international politics.⁷¹

Considering all the paradoxes explored in this work, it's no wonder all philosophers have not embraced the concept of human rights. To the contrary, many

⁶⁹ Chelse Brown; Kirsten Ainley, *Understanding International Relations* 4th ed. (Gasingstoke: Palgrave Macmillan, 2009), 53.

⁷⁰ Brown; Ainley, 60.

⁷¹ Brown ;Ainley, 65.

notable thinkers have expressed considerable criticism thereof. For instance, Jeremy Bentham, notably rejects human rights as “nonsense on stilts”, offering his criticism that they are neither observable nor enforceable.⁷² Holding utilitarian characteristics, Bentham subscribes to the school that such qualities as goodness and truth are subject to their context, on actual situations, oppose to some abstract principle.⁷³ Additionally, Edmond Burke, in like manner doesn’t subscribe to the concept of natural rights, confidently dismissing their metaphysical idealism and rationalism as nothing more than an assumption.⁷⁴

Burke’s conceptualization of human rights, he argues, is determined by contingent events, context, and change, while abstract concepts blind the politician from reality: Circumstances (which with some gentlemen pass for nothing) give in reality to every political principle its distinguishing color, and discriminating effect. The circumstances are what render civil and political scheme beneficial or noxious to humanity.⁷⁵ Burke, a communitarian, subscribed to the school that humans built and ultimately determined by the existing community and society they live in which make the human rights contingent on the tradition and culture. He also has reservations of human rights that they might foster chaos and bleed over into revolutionary terror as demonstrated by those of the English.⁷⁶

⁷² Jacob Bentham, “Anarchical Fallacies.” Ed.. James Bowring. *The Works of Jeremy Bentham* (William Tait) 2 (1843):23.

⁷³ Bentham, 45.

⁷⁴ Edward Burke, *Reflections on the Revolution in France*, ed A Pockock (London: Hackett, 1987), 24.

⁷⁵ Burke, 34.

⁷⁶ Burke, 29.

Karl Marx notably observed as having a no-nonsense critique of human rights. His internal and personal reflections of the Jews oppression in Germany qualifies him to question the extent of human rights documents such as the French Declaration of Rights of Man could protect and secure the rights of Jews to himself:

“The rights of man as distinct from the rights of the citizen are nothing but the rights of the member of bourgeois society, i.e. egoistic man, man separated from other man and the community.”⁷⁷

Marx argues the Declaration lends itself to humans being exploited by the capitalist interest, categorized by their respective communities. He further argues the rights are the ownership of the state both political and social. He subscribes to the school of thought that these human rights fall short of establishing equality but rather endorses narrow class interest and oppresses the working classes.⁷⁸

Friedrich Nietzsche advances this school of thought to the next level by his notorious acclaim that “God is dead”⁷⁹ He argues that in the transition of a man losing his faith he has subsequently replaced God with himself but the challenge is that the long term effects of this discussion are still being revealed. By removing the Creator, man has sacrificed the grounding of his values, appreciation for Christian based meditation, platonic ideologies such as good and evil, simple, pure, universal, and being progressive have somehow been lost in the transformation, which jeopardizes the ultimate relevance and significance of everything we believe in.⁸⁰

⁷⁷ Karl Marx, *On the Jewish Question in Early Texts*, ed. David McLellan (Oxford: Blackwell, 1977), 234.

⁷⁸ Marx, 245.

⁷⁹ Fred Nietzsche, *Daybreak*, ed. Richard Hollandale (Cambridge: Cambridge University, 1982), 79.

⁸⁰ Nietzsche, 85.

Nietzsche argues the challenge with modern liberals is it enshrines a pseudo-utopia for its citizens, thus, the end product is citizens who have been reduced to mere happy slaves, that work and chase as utopia that they are blinded to its paradoxes:

What they sing-equal rights', 'free society', 'no more masters and no more servants'- has no allure for us. We hold it absolutely undesirable that a realm of justice and concord should be established on earth (because it would certainly be the realm of the most profound leveling down to mediocrity and chinoiserie); we are delighted by all who love, as we do, danger, war, and adventure; who refuse to compromise, to be captured, to reconcile, to be castrated; we consider ourselves conquerors.⁸¹

Nietzsche furthers his argument on human rights when he proclaims, equality is a product of the designed to subjugate the strong. He successfully appeals to the powerful to acknowledge that there are no spiritually inclined values given from the divine and to endorse the mandate of value-creating.⁸² However, history concludes that Nietzsche was not a democrat or a champion of human rights, his scholarly works, however, should not be misinterpreted as validating a school of thought that supports 'an anything goes morality' with no boundaries to our behaviors:

It goes without saying that I do not deny-unless I am a fool- that many actions called immoral ought to be avoided and resisted, and many called moral ought to be done and encouraged but I think the one should be encouraged and the other avoided for other reasons than hitherto. We have to learn to think differently- in order, at last, perhaps very late on, to attain even more: to feel differently.⁸³

Nietzsche school of thought that we have abandon the creator in our quest for human rights and in the process has set for negative generational effects on our value system can be argued, that there is a clarion call implied, for a man to re-evaluate his course and concept on human rights for the betterment of all humans.

⁸¹ Nietzsche, *Beyond Good and Evil*, 227.

⁸² Nietzsche, *Gay Science*, 201.

⁸³ (Nietzsche, *Daybreak* 1982)

Contrary to Nietzsche's views, Perry opposes him arguing, the only hope of survival of human rights is predicated on an adoption of a worldview or an awaking of our faith, resigned to define human life as ultimately meaningful.⁸⁴ Perry is not alone in the school of thought. For instance, Hans Kung, Max Stackhouse, and Nicholas Wolterstorff subscribe to this ideology.⁸⁵ A look at human rights through history will reveal that human rights are usually rooted in religion, Decalogue is a considerational perspective that predates declarations, for "though shalt not kill" has the implications of negativity on human rights, says Robertson.⁸⁶

There is still yet, more recent progress in the dialogue of human rights. For instance, Cairo Declaration of Human Rights in Islam of 1990, and the papal encyclical, *Pacem* treaties of 1963, serve to further the argument that there is still tension in the understanding of human rights ironically enough among the school of those from the same camp.⁸⁷ Perry submits a belief system authored by a woman named Sarah, who's inspired to live a life according to the teachings of Jesus commandment to "love one another just as I have loved you," and consequently inherent dignity is "fully equivalent to each other."⁸⁸ He indicates, "Sarah loves all human beings...even 'the other': she loves not only those for whom she has personal affection Sarah loves even her

⁸⁴ Perry, 118.

⁸⁵ George Kao, *Grounding Human Rights in a Pluralist World* (Washington: Georgetown University Press, 2011), 35.

⁸⁶ George Robertson, *Crimes Against Humanity: The Struggle for Global Justice* (Harmondsworth: Penguin, 2000), 412.

⁸⁷ Kao, 45.

⁸⁸ Perry, 203

enemies.”⁸⁹ Perry concludes, each and every human being “is a beloved child of God.”⁹⁰

He further argues, “Sarah acts the way she does for two reasons: she regard all other human beings as her brothers and sisters, while, at the same time, loving the other “just as I have loved you,” makes her a happy person.”⁹¹

In light of the plethora of views and criticisms of human rights, the relevant question seems to emerge. Richard Rorty raises the question: “Can, without any distinguishable common ground for human rights, we can still defend them? Will adopting the absolute liberal concept of rights, even if we have ceased to believe in any metaphysical or transcendental source, condemn us to eternal cynicism?”⁹² Rorty asserts there is a pragmatic venue for embracing the human rights discourse. Rorty, argues, the origin of morality is in the seat of the ear opposed to the head which suggests, according to Rorty; there is no rational defense of human rights.⁹³

To the contrary, Rorty insist that human rights are grounded in a ‘sentimental view’ of humanity. Rorty subscribes to the thought that we move the maker of discourse beyond ‘epistemological perspectives, which he contends we can discover the social world the lens of criticism or reason, and be receptive to the larger narrative of human rights is largely in part a Western liberal one. He further suggests that by embracing

⁸⁹ Paul Pohland, Breda Bova, *Professional Development as Transformational Learning:- Leadership in Education*. (Oxford: Taylor and Francis Ltd., 2000), 14.

⁹⁰ Mark Rahim, *Managing Conflict in Organizations* (Westport, CT: Praeger, 1992), 73.

⁹¹ Paul Podsakoff; William Todor, “Relationships Between Leader Reward and Punishment Behavior and Group Process and Productivity.” *Journal of Management*, 1985: 55-73.

⁹² Rorty, 311.

⁹³ Michelle Sashkin; Randy Fulmer, “Toward an Organizational Leadership Theory.” *Emerging Leadership Vistas*, 1988: 51-65.

“sentimental education” people are susceptible to manipulation and easier to be converted to “standard liberal values.”⁹⁴

Arslan plunges deeper into the discourse of human rights by highlighting a paradox that is interwoven in the fiber of the human rights thread. He suggests that the paradox is such that it supersedes right and wrong, and raises the awareness that the paradox shows upon close examination, there is no cut and dry, black and white, but to the contrary, many shades of gray.⁹⁵ Arslan further argues, that he is not alone on this discourse, but many ‘postmodern’ thinkers hold ‘necessarily abstract values’ like ‘goodness’ or ‘truth’ are merely part of the larger narrative of human rights, operating void of grounded meaning, thus, moving about simply to build our history.⁹⁶ Jean-Francois weighs in on the discourse and suggests our quest should be to seek out the paradox, instead of the universal truth, with a particular interest in science, which is grounded in the concept that the world is better when there is progress even when the truth is not accessible.⁹⁷ Lyotard further argues, for the “Postmodern Condition” in contrast to “modernity,” vacates the ideology of loss of all absolutes, consequently, seeking to “reinvent” the world.⁹⁸

At the core of the human rights, the paradox is the discourse was a direct result of the criticisms on oppression, thus, sought to steer us away from oppression and gravitate

⁹⁴ Nancy Tichy; Mary Devanna, “The Transformational Leader.” *Personnel Psychology*, 2000:361-176.

⁹⁵ Arslan, 45.

⁹⁶ Arslan, 51.

⁹⁷ Jeff Lyotard, “The Postmodern Condition: A Report of Knowledge.” *Theory and History of Literature* (Manchester University Press) 10 (1984):21

⁹⁸ Anthony Johnson, *Privilege, Power and Difference* (Boston, MA: McGraw-Hill, 2000), 221.

us toward a utopian school of thought, into which all humanity respects each other equally. Quite to the contrary, a close evaluation of the twentieth-century trail has yielded a less than desirable outcome of genocides and politicides which have painted a dismal hope of utopia. Jacques Derrida weighs in on the discourse and argues,

No degree of progress allows one to ignore that never before, in absolute figures, never have so many men, women, and children been subjugated, starved or exterminated on earth.⁹⁹

This served to strengthen the dialogue that there remains a paradox in the human rights discourse of people who being excluded from the very community that human rights sought to include similar consideration are given to the international narrative.

Theodor Adorno draws a magnificent contrast to the human rights utopia when he argues:

The only philosophy which can be responsibly practiced in the face of despair is the attempt to contemplate all things as they would present themselves from the point of redemption. Knowledge has no light, but that shed on the world by redemption. All else is reconstruction, mere technique.¹⁰⁰

He contrasts that school of thought with utopia being:

Also, an utterly impossible thing, because it presupposes a standpoint removed even though by a hair's breadth of the scope of existence...the more passionately thought denies its conditionality for the sake of the unconditional, the more unconsciously, and so calamitously, is delivered up to the world.¹⁰¹

Adorno enshrines the paradox by arguing, it is advantages to inspire to utopia, but with the understanding is must be a disclaimer that it is (utopia) impossible. Adorno submits that it is virtually impossible to resist the temptation to criticize the present but to

⁹⁹ Elane Guba; Edward Lincoln, *Paradigmatic Controversies, Contradictions and Emerging Confluences* (Thousand Oaks, CA: Sage, 2005), 224.

¹⁰⁰ Timothy Adorno, *Minima Moralia: Reflections from a Damaged Life*, ed. Elana Jephcott (London: Verso, 1991), 83.

¹⁰¹ Jessie Loder, *The Transforming Moment* (New York: Helmers & Howard Publishers, 1989), 91.

do we must embrace the hope of the future. The problem with this is that is an arduous task to detach ourselves from our current existence, to be able to present any form of redemption stance.¹⁰² It has been shown that the essence of the paradox is that while the man is in pursuit of equality, the essence is that the narrative of human rights lends itself to fostering inequality by sheltering a preconception of difference. Thus, the school of thought that Perry subscribes to is one who religious fortitude of human rights implemented would exclude humans who were not in sync with their religious beliefs in an ultimately material world.¹⁰³ Perry further argues of human rights “religious defense of human rights would exclude those persons who differ from the belief in an ultimately meaningful world.”¹⁰⁴ Dworkin’s theory of human rights support excluding human beings falls short on skills to plan or be creative such as babies, euthanasia patients, oppressed, and underprivileged.¹⁰⁵

Yet, Dworkin subscribes to the school of thought that there exist a secular and a religious version that human life is sacred and that the religious version regards all human life as ‘children of God’. However, he confesses that the secular version: most people who are not religious also have general instinctive convictions about whether, why and

¹⁰² Douzinas, 46.

¹⁰³ Charles Arnold, “The School as a Community of Leaders, Educational Leadership Development Conference.” *The Norham Centre for Leadership Studies*. Oxford: V. Williams Publishing, 1989. 12

¹⁰⁴ Perry, 35.

¹⁰⁵ Richard Dworkin, *Life's Dominion: An Argument About Abortion, Euthanasia, and individual Freedom* (New York: Vintage Books, 1994), 421.

how any human life has intrinsic value.¹⁰⁶ Gewirth, on the other hand, subscribes to the theory that grounds for

Justification of human rights is based on a supreme moral principle, similar to the Golden Rule or the Kantian categorical imperative, better known as 'Principle of Generic Consistency' (PGC).¹⁰⁷

He argues that this is the ultimate challenge for humanity:

It is not the case that humans are born having rights in the sense they are born having legs. At least, their having legs are empirically verifiable, but this is not the case with their having rights.¹⁰⁸

He further enshrines his concept by arguing if this PGC is to be implemented correctly there are two assumptions: premise one "I do X for purpose E," followed by the assertion E is good.¹⁰⁹ He argues for stipulations that these assumptions must be unanimous between all agents, given the premise their actions are voluntary, or they jeopardize the concept that they are agents: Any agent, simply by virtue of being an agent, must admit, on pain of self-contradiction, that he ought to act in certain determinate ways.¹¹⁰ Gewirth summarizes his concept by arguing:

Every agent logically must hold or accept that he has rights to freedom and well-being as the necessary conditions for his action... for if he denies that he has these rights, then he must accept that other persons may remove or interfere with his freedom and well-being, so that he may not have them, but this would contradict his belief that he must have them.¹¹¹
The second element of concept is that:

¹⁰⁶ Dworkin, 432.

¹⁰⁷ Gewirth, *Reason and Morality*, 51.

¹⁰⁸ Bert Fetherston; Richard Kelly, "Conflict Resolution and Transformative Pedagogy." *Journal of Transformative Education*, 2007: 262-285.

¹⁰⁹ Fetherston; Kelly, 271.

¹¹⁰ Ricky Griffin, *Management* (Boston: MA-Houghton Mifflin Company, 1996), 88.

¹¹¹ Gewirth, *The Epistemology of Human Rights*, 354.

The agent must logically accept that all other prospective purposive agents have the same rights to freedom and well-being as he claims for himself.¹¹²

Rorty challenges Gewirth's theory by pointing out that the major theory has in it an element of exclusiveness because not all humans' possess the ability to plan or execute a plan for themselves such as babies, young children, mentally challenged, or euthanasia patients. Rorty goes a step further and argues Gewirth's plan of self-contradiction fails because it violates the fundamental concept that all are human and not "pseudo human," allowing an agent to justify his actions because he deemed another agent as 'pseudo human.' Rorty concludes, "We have contrasted us, the real humans, with rudimentary or perverted or deformed examples of humanity."¹¹³

It is a sad commentary to say but when we reflect back over the pages of history some to the most horrific acts of violence were engaged under the auspice of protecting human rights including the Holocaust, genocides, Rwanda, and Kosovo. Nietzsche successfully argues for human rights that they are based on the concept of 'others as the same.' He submits that rights claims are contingent on man's acknowledgment of others and their human rights. He furthers this discourse by asserting that there can be no human rights of one man without a relationship to his fellowman's human rights: "The properties of a thing are effects on other 'things'...if one removes other 'things,' then a thing has no properties, i.e., there is no 'thing-in-itself.'¹¹⁴

Dr. Martin Luther King Jr. enshrined this connection of humanity in his passionate speech at Oberlin College's Commencement Speech when he stated:

¹¹²Gewirth, 378.

¹¹³ Ryan Pilai, "Crisis and the Emergence of Charismatic Leadership in Groups: An Experimental Investigation." *Journal of Applied Social Psychology*, 1996: 143-163.

¹¹⁴ Nietzsche, *The will to Power*, 198.

All I'm saying is simply this: that all humanity is tied together; all life is interrelated, and we are all caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. For some strange reason, I can never be what I ought to be until you are what you ought to be. And you can never be what you ought to be until I am what I ought to be - this is the interrelated structure of reality.

John Donne caught it years ago and placed it in graphic terms: No man is an Island, entire of itself; every man is a piece of the continent, a part of the main... And then he goes on toward the end to say: any man's death diminishes me because I am involved in humanity, and therefore never send to know for whom the bell tolls; it tolls for thee. And by believing this, by living out this fact, we will be able to remain awake through a great revolution.¹¹⁵

Lyotard furthers this discourse by asserting that this 'enslavement to other' is intertwined with a degree of dialogue.¹¹⁶ Lyotard makes a compelling argument that the pragmatic concerns are when human being are not given the opportunity to speak, which excludes him from the community of "others," and subsequently alienated from the human community. To add insult to injury, the victims are rendered inaudible and consequently cannot report it and excluded from making a representation on their behalf.¹¹⁷ He solidified this point when he used examples such as survivors of the extermination camps. He used a softer approach example by lifting the violation of a child playing on the playground. He argues this exclusion is seen in the action of a child

¹¹⁵ Dr. Martin Luther King Jr., "Remaining Awake Through a Great Revolution." *Martin Luther King, Jr. at Oberlin*. June 1965. <http://www.oberlin.edu/external/EOG/BlackHistoryMonth/MLK/CommAddress.html> accessed January 10 2015

¹¹⁶ Lyotard, 21.

¹¹⁷ Lyotard, 114.

telling another child: "We're not playing with you." This manifesto gives way for a child to "suffer a wrong equivalent, on its scale, to a crime against humanity."¹¹⁸

Hardwick subscribes to a new post-revolutionary definition of human rights when she asserts: "a new definition of human rights would thus be based on 'equality,' not in the Aristotelian sense of sameness, but founded upon the idea of difference and diversity, moving beyond good and evil."¹¹⁹ This work has shown a length discourse on the paradox of human rights and Hardwick attempts to enshrine the paradox when she argues:

We are equal only in the sense that we are all people because our differences because each and every one is unique. We are equal because we are not the same.¹²⁰

She goes further in the discourse and suggests that these differences do not negate the concept that all humanity cannot share the 'fundamental' human rights as laid out in the Constitution of America regarding life, liberty, and security.¹²¹ Her school of thought is best summed up with her assertion:

Human rights based on the affirmation of difference would naturally stand in opposition to political and cultural forms of oppression which sanction those who are not considered the same.¹²²

In conclusion, this work has explored the theories that speak to the ethos of Diggs Memorial's problem—the lack of prophetic leadership that fuels oppression which

¹¹⁸ Lyotard, 145.

¹¹⁹ Dwight Collins, *Paulo Freire: His Life, Works, and Thought* (New York: Paulist Press, 1997), 224.

¹²⁰ Angela Brooks, *Cultures of Transformation* (San Francisco: Jossey-Bass, 2000), 388.

¹²¹ Jessie Dirkx, "Images, Transformative Learning, and the work of Soul." *Adult Learning* 12, no.3 (2001): 15-16.

¹²² Gill Hickman, *Leading Organizations: Perspectives For A New Era* (Thousand Oaks, CA: Sage, 2010), 234.

negatively impacts fundamental human rights violations. The principles of human rights are one that dates back many decades. The concepts and schools of thought have evolved over a generation of provocative philosophers. This work has shown that the diversity of schools range from stoic opposition defending and justification of human rights, not to mention the enshrined paradoxical challenge. The research sought to demonstrate that with the many brilliant scholars who have weighed in on the matter of human rights, that it is almost insurmountable to come to one universal, international, national, and global definition of human rights and how they should be administered.

Furthermore, the quest for a unilateral or foundationalism approach should be vacated because, until today's date, a single theory of human rights does not exist that does not have some degree of exclusion, and that does not promote some level of 'pseudo-human' ideology. It is worth noting, that even if one proclaims to have discovered the 'one stop shop- fix all' solution to human rights, the challenge exit of it still not being universally accepted! The perplexing intertwined paradox of human rights is so interwoven in the discourse that the challenge to justify the contempt that human rights yet struggle with.¹²³

Human rights discourse originated out of the cries of the oppressed, wretched, poor, mentally challenged, and euthanasia patients from the oppressor. Ironically, enough, those on the quest for justification of human rights stumbled ambiguously into a paradox that the actual efforts of liberation yielded yet more oppression and exclusion to some level or another to both the oppressed and the oppressor. Then the fundamental,

¹²³ Oscar Gunnlaugson, "Shedding Light on the Underlying Forms of Transformative Learning Theory: Introducing Three Distinct Categories of Consciousness." *Journal of Transformative Education*, 2007: 134-151

moral, and ethical challenges arise in trying to exegete what is the authentic meaning of such words like “good and evil,” which suggest some level of reevaluation of these terms and their uses.¹²⁴

Conclusion

This qualitative research has highlighted the problem of other ambiguous terms such as equality and sameness back to its origin of Aristotle. His school of thought was built on the concept of “others” is the central theme of the day as long as the other person is equally of the “other” standard that all should be treated the same. Pragmatically enough, those human being (and the world has a plethora of them making up the majority) who do not measure up to the expectation of the “others” are placed in a lower class, which by default, excludes them from the “Others” community.¹²⁵ Unfortunately, that alternative community to the “others” usually is comprised of women, “children, stateless persons, refugees, foreigners,” and undoubtedly minority ethnic groups! This is the ultimate litmus test of human rights of how a concept is design to promote equality for all has concealed within it biases to those that the concept was design to liberate.¹²⁶

This research has shown many scholars who are advocates for human rights but just as there are proponents of human rights there are advocates against human rights. Even more so, in the same camp of advocates for human rights are tensions on the extent of affirmation exist. For example, Nietzsche advocates for human rights but disagrees

¹²⁴ Ana Newberg; Michelle Waldman, *How God Changes Your Brain: Breakthrough Findings from a leading Neuroscientist* (New York: Ballantine , 2009), 67.

¹²⁵ Myra Ramos, “Paulo Friere's Pedagogy of the Oppressed Summary.” *Adult Learning*, June 6, 1974: 23-31

¹²⁶ Brueggemann, 45.

with the school of thought of 'sameness.' He urges a migration away from such a theory because while trying to establish the order of equality, there arose sanctions on those who are not of the sameness.¹²⁷ This theory of sameness seeks averted to hold any possibility of uniqueness in contempt. The study suggested that we reevaluate the lens human rights to explore where human being's uniqueness, DNA, cultural, economical, political, educational, social, ethnical, and religious can be at the table of discourse and have representation in the pinnacle and accurate conclusion of human rights revolution.¹²⁸

¹²⁷ Nietzsche, *Beyond Good and Evil*, 211.

¹²⁸ Nietzsche, *Beyond Good and Evil*, 211.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

This research project seeks to show how one having a good understanding of Transformational Leadership can serve as a problem-solving tool in our community but more specifically in our local church. According to Business Dictionary .com, Transformational leadership is:

A style of leadership in which the leader identifies the needed change creates a vision to guide the change through inspiration and executes the change with the commitment of the members of the group.¹

According to Kendra Cherry,

Transformational leadership is a type of leadership style that can inspire positive change in those who follow. Transformational leaders are generally energetic, enthusiastic, and passionate. Not only are these leaders concerned and involved in the process; they are also focused on helping every member of the group succeed as well.²

Transformative learning has its roots in the work of Mezirow in the field of adult and continuing education which came to the mainstream in the 1990s. Mezirow drew on the shoulders of great philosophers such as John Dewey and Jurgen Habermas to give meaning to how our perspectives are subject to 'epistemic, socio-cultural and

¹ Business Dictionary.com, accessed July 8, 2015
www.businessdictionary.com/definition/transformationalleadership.html#ixzz36

² Kendra Cherry, accessed July 8, 2014
www.about.com/http://psychology.about.com/od/leadership/a/transformational.htm

psychological distortions that restrict the way we make sense of our experience of the world. He argues we have limited ability to participate fully as creative, communicative and self-determining agents in the process of democracy.³

For Mezirow, the key to transformative learning is to engage discursively with others in reflecting critically on the presuppositions underpinning our values and beliefs.

⁴ Critical reflection frees us from our ideological bondage, hence increasing our conscious awareness of ourselves, others and the world that we so-construct. ⁵For Mezirow, the role of transformative learning in adult education is to prepare citizens as critical self-reflective thinkers capable of making judgments that lie at the heart of the process of democracy.⁶

Over the past 20 years, Mezirow's ideas have been applied by many transformative educators to a range of adult education and training contexts such as higher education, the workplace, and the community. ⁷ His theory of transformative learning has been enriched and has become more enriched and become more nuanced by embracing non-rational modes of thinking in which emotions, intuition, mindfulness, and inspiration have an important part to play.⁸ Transformative learning theory has been

³ Arnold, 35.

⁴ Jack Mezirow and Associates, *Learning as Transformation: Critical Perspectives on a Theory in Progress* (San Francisco: Jossey-Bass, 2000), 351.

⁵ Jack Mezirow, "A Critical Theory of Adult Learning and Education." *Adult Education*, 1981:3-24.

⁶ James Mezirow, *Transformative Dimensions of Adult Learning* (San Francisco: Jossey-Bass, 1991), 36.

⁷ Jack Mezirow, "Epistemology of Transformative Learning." *Transformative Learning in Action: Building Bridges Across Contexts and Disciplines*. San Francisco: Teacher College, Colombia University.

⁸ Earl. Taylor; Patricia. Cranton., *The Handbook of Transformative Learning Theory, Research, and Practice*. (San Francisco: Jossey-Bass, 2012), 125.

coupled with principles of society, consciousness, wisdom, globalization, feminism, culture, and so on, to generate compelling aesthetic, spiritual, psychological and ethical perspectives on the role of adult education in helping to create a more equitable, peaceful, diverse and sustainable world ⁹

Transformative learning, according to Illeris, in his work, *Towards a Contemporary and Comprehensive Theory of Learning*, is defined as “A fundamental aspect of human life”. He argues:

From childhood, we develop our beliefs about certain assumptions based on our life experiences and through the influence of social norms and culture. As our beliefs get reinforced, we use them unconsciously for making decisions while we are consumed in our day-to-day life. Transformative change is a change which requires examining some of our fundamental assumptions that form the basis of how we think, how we act and how we think about ourselves for who we are and what we want to be. The process of transformation involves a significant change in our mindsets, our worldviews and our sense of self. A transformation is a form of learning that is distinguished from learning new knowledge or skills.” ¹⁰

Taylor and Cranton compare the relationship of adult learning to transformative learning and argues that the education seems to parallel the general pattern of learning theories since the mid70's ¹¹ Jackson, refers to this concept as “pedagogy of discomfort.” She examines the idea that educators who are facilitating transformative learning need to challenge, push, and disrupt the thinking of learners through materials and conversations that are in conflict with their conventional norms and beliefs. ¹² Yammarino sites

⁹ Patricia Cranton, *Understanding and Promoting Transformative Learning: A Guide for Educators of Adults* (San Francisco: Jossey-Bass, 2006)

¹⁰ Knud Illeris, “The Challenge of Change in Engineering Education: Is it the Diffusion of Innovations or Transformative Learning?” *International Journal of Lifelong Education*. Atlanta: Taylor and Hudson Press., 2003. 396-410.

¹¹ Cranton; Taylor, 231.

¹² Michelle Jackson, *Transformative Learning for a New Worldview: Learning to Think Differently* (New York: Palgrave.

Taylor's view that ever since Mezirow's work in the late 1970's the concept of transformational learning has gained considerable scholarly attention.¹³ Mezirow posits that at the heart of transformational learning is the assertion that "Because we are all trapped by our meaning Perspective (i.e., frames of reference generated by life experiences), we can never make interpretations of our experience free from bias."¹⁴

According to Gary Yukl, it is accepted that the concept of transformational leadership was initially introduced by leadership expert James MacGregor Burns. MacGregor wrote a bestselling book on 'political leadership'.¹⁵ It has Burns who argued the contrast of transformational and transactional leadership. Burns explained that transforming leadership appeals to the moral convictions of the followers in an attempt to increase the follower's consciousness about ethical issues and to mobilize their energy to bring about positive change into the institution.¹⁶

Additionally, Burns submits that transactional leadership seeks to motivate the followers by appealing to their inner desires and passions with an exchange of benefits. Yukl also argues that the political culture benefits from the transformational leadership model by providing jobs, subsidies, very enticing government contracts, and support for desired legislation in return for campaign contributions and votes to reelect the leader.¹⁷ The researcher agrees with Yukl's argument that the process by which leaders appeals to

¹³ Francis Yammarino, "Indirect Leadership: Transformational Leadership at a Distance." *Improving Organizational Effectiveness Through Transformational Leadership*, 1994: Thousand Oaks, CA.

¹⁴ James Mezirow, *Fostering Critical Reflections in Adulthood: A Guide to Transformative and Emancipatory Learning* (San Francisco: Jossey-Bass, 1990), 145.

¹⁵ James Burns, *Leadership* (New York: Harper & Row, 1978), 89.

¹⁶ James Burns, *Leadership* (New York: Harper & Row, 1978), 78.

¹⁷ Gary Yukl, *Leadership in Organization* 8th ed. (Upper Saddle River: Pearson, 2013), 295.

followers' convictions and passions' is a central feature of the modern theories of transformational and visionary leadership in organizations.¹⁸

According to Burns, transformational leadership is at its best when “Leaders and followers make each other the priority to advance to a higher level of moral and motivation”¹⁹ Through the strength and vision, and personality of the transformational leader, followers are inspired to change their expectations, perceptions, and motivations to work toward common goals.²⁰

Bernard Bass would eventually take the concept of Burns' transformational leadership theories and expand them to develop what is today referred to as Bass' Transformational Leadership Theory.²¹

Bass would use the foundation laid by Burns and synergize it with more contemporary issues of the day. Bass argues that leadership is not just the inheritance of the people at the top but rather, leadership can occur at all levels and by any individual.²² Additionally, Burns submits that it is of most urgency that the leadership invites followers to take ownership of the leadership concept, and this is at the heart of the paradigm of transformational leadership.²³

¹⁸ Yukl, 187.

¹⁹ Burns, 201.

²⁰ Burns, 255.

²¹ Bernard Bass; Ronald Riggio, *Transformational Leadership* 2nd (New York: Psychology Press, 2006), 48.

²² Bass, 8.

²³ Bass, 9.

Bass offers that there are several components to the transformational leadership model. Bass coins the term “The Model of the Full Range of Leadership.”²⁴ This model has four components of transformational leadership. They are an Idealized influence, Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration. Additionally, there are two components to transactional leadership. They are Contingent Reward, which is Management by Exception. The last part of the Full Range of Leadership is Laissez-Faire Leadership.²⁵

Bass also makes the argument that authentic transformational leaders motivate others to do more than they originally intended and often even more than they thought possible. Moreover, Bass suggest transformational leaders also tend to have more committed and satisfied follower. Additionally, transformational leaders empower followers and pay attention to their individual needs and personal development, helping members to develop their leadership potential.²⁶

Another authority on transformational leadership is Robert Quinn. According to Quinn, a professor of business at the University of Michigan, and author of the book, “*Deep Change: Discovering the Leader Within*,” we have a choice, we can change, or we can experience a slow death.²⁷ Quinn also argues that individuals and organizations can bring about transformational change that helps create excellence and alters the culture of

²⁴ Bass, 21.

²⁵ Bass, 17.

²⁶ Bass, 23.

²⁷ Robert Quinn, *Deep Change: Discovering the Leader Within* (San Francisco: Jossey-Bass, 1996), 43.

organizations.²⁸ At the same time, Quinn subscribes that incremental change is what most gravitate to “Incremental change is usually the results of rational analysis and planning process.” “... it is an extension of the past... we are in control.” “Deep change ... is the change that is major in scope, discontinuous with the past and irreversible. The deep change effort distorts existing patterns of action and involves taking the risk. The deep change means surrendering control.”²⁹

Quinn coins the phrase 'dark night of the soul' as a description³⁰ of what happens when one encounters a deep change because it is risky and terrifying. He also adds that another reason is that the decisions are a 'sweeping and irreversible' process for the individual. Quinn paints two very unique imageries when he articulates that when a leader embarks on a voyage of deep change the individual is: 1-navigating or sailing across unpredictable waters and must be somewhat of a radical person, 2- the “tyranny of the in-basket” where we have so much to do that we do not do the hard work of thinking, of maintaining, or that we are doing the right thing. Past successes have etched a map, myth, or paradigm into the brain which ultimately affects how we process information. When we use old maps in new territory, Quinn says 'strange and frustrating things happen. Our maps and the external world get out of synch' causing us to redesign our maps.³¹ Quinn suggests a warning to the paradigm shift that the path of “deep change is often tortuous, with no clearly defined structure for determining what is right about our actions.” “When we have a vision,” Quinn fosters, that it doesn't automatically equate to an action

²⁸ Quinn, 56.

²⁹ Quinn, 67-68.

³⁰ Quinn, 75.

³¹ Quinn, 83-84.

plan but rather we must walk in faith and trust ourselves to learn the way and 'build the bridge as we walk on it' because there is risk involved.³²

Quinn raises four relevant questions that an individual who desires a profound change must grapple with which are: 1- How can I increase my sense of meaning and task alignment? 2- How can I increase my sense of impact, influence, and power? 3- How can I increase my sense of competence and confidence to execute? 4-How can I increase my sense of self-determination and choice? Quinn argues that these four uncomfortable questions must be addressed by the individual seeking deep change.³³

Based on the leadership theories of Burns, Bass, Yukl, and Quinn, the researcher, used the transformational leadership model to address the leadership needs of Diggs Memorial UHC leadership team. It is important to note that the specific focus will be on a leader having an understanding of the leadership model. However, the leader will have a specific focus on prophetic leadership. This research will seek to advocate that a good leader has transformational characteristics that are intergraded with the word of God to energize the prophetic leader within to be an effective leader in the congregation of Diggs Memorial UHC. Biblical texts were used in the biblical foundation section of this do used along with scholarly research to synergize this concept.

The context is part of an organization that follows an Episcopal polity. The authority is from the top down. This has been a major point of contention as some decisions and traditions are passed down from the Bishop and expected to be implemented locally. There is a lack of prophetic leadership in the organization at large

³² Quinn, 84-85.

³³ Quinn, 228.

but more specifically in the researcher's context. Diggs Memorial United Holy Church (DMUHC) is active on the local, district, and general levels of the United Holy Church of America, Inc. The United Holy Church of America was established in 1886 in Method, NC. The Presiding Prelate is The Right Reverend Elijah Williams, the Vice-President is The Right Reverend Kenneth Robinson of New York, and the 2nd Vice-President is the Right Reverend Ralph Love, Sr. of Greenville, NC. The membership of the organization is 50,000. There are 700 churches in the organization. Seventeen Districts make up our organization. The regions cover forty states. The districts are local and international which extend to Africa, Barbados, Bermuda, and St. Lucia-West-Indies. Diggs Memorial UHC is a member of the Western North Carolina Convocational District. There are thirty-nine churches in the local district. There are 3000 members in the local district. The District Bishop is Elroy Lewis of Durham North Carolina. His Vice-President is Bishop Greg Hargrave of Burlington NC. His Second-Vice President is Bishop James Brooks of Lumberton, NC. The UHC has a college of seventeen bishops that represent all the districts at the General Convocation, which is held in Greensboro, NC the first week of May of every year. The organization follows an Episcopal polity. The Presiding Prelate, College of Bishops, General Board of Elders, District Elders, and Pastors is the order of protocol. The discipline of the UHC organization is the *United Holy Church of America Manual* ³⁴ which was written and edited by the College of Bishops. *United Holy Church of America Manual* ³⁵ covers everything from the order of service, pastoral

³⁴ *United Holy Church of America.org*. 6 12, 2010. accessed 12 12, 2013
<http://www.uhcoa.org/districtst.html>

³⁵ *United Holy Church of America.org*. 6 12, 2010. accessed 12 12, 2013
<http://www.uhcoa.org/districtst.html>

vacancies, and special service to how a conflict is resolved all the way to the general church.³⁶ See table 1 and figure 1:

Table 1. Organizational Chart of the UHC from the National Level to the Local Level

President: Bishop Williams	V.P. Bishop Robinson	2 V.P. Bishop Love
60,000 Total Membership	17 Districts	Each Supervised by a Bishop
Each District has sub-districts		
3,000 Total Membership	District 1: Western North Carolina Sub-District:	
Bishop Lewis: President	Bishop Hargrave: V.P	Bishop Brooks: 2nd V.P
Six Sub-Districts	Diggs Memorial one of Sub-Districts	

³⁶ *United Holy Church of America.org*. 6 12, 2010. accessed 12 12, 2013
<http://www.uhcoa.org/districtst.html>

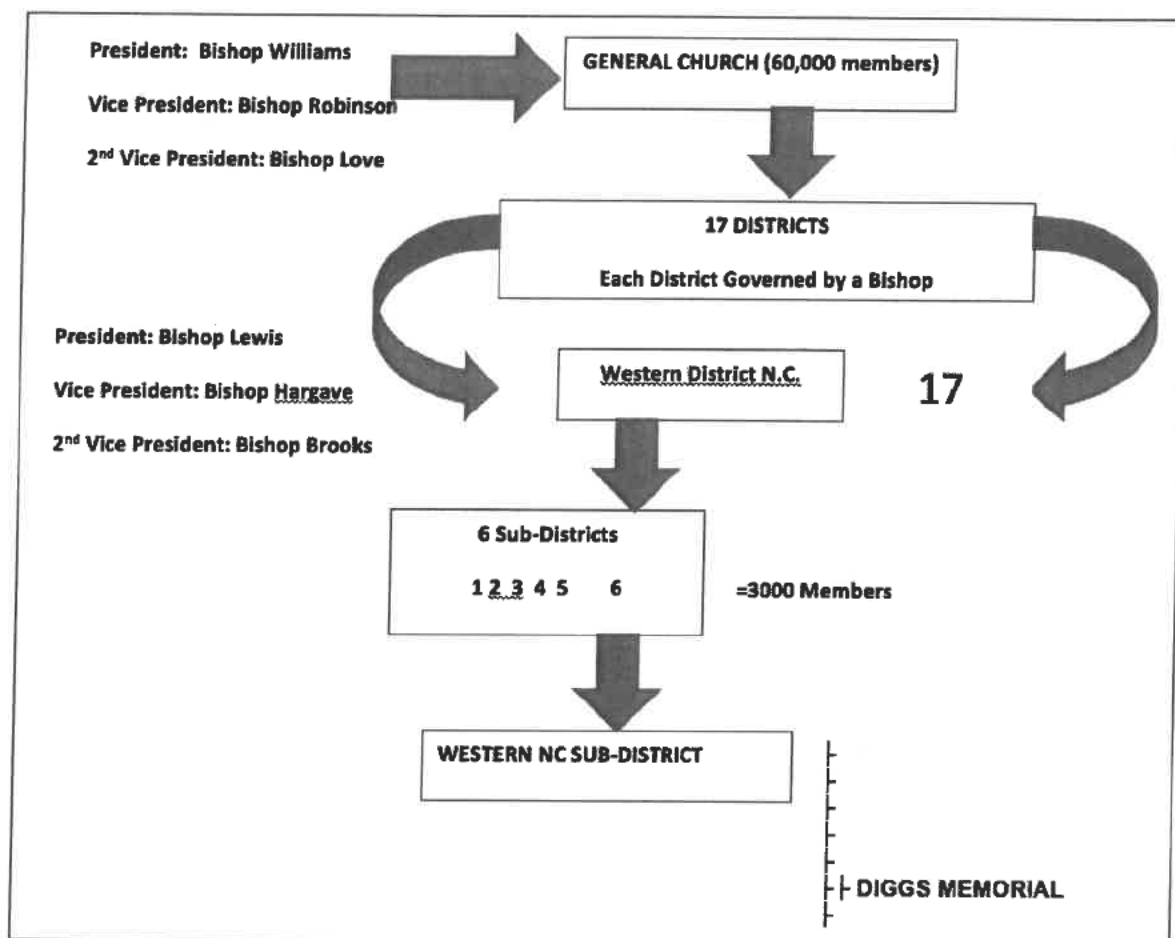


Figure 1. Organizational Flow Chart of United Holy Church and Context

Union Mission Holy Church (now Diggs Memorial) was established in late February of 1904 with a few consecrated Christians under the leadership of Bishop Jefferson D. Diggs. Bishop Diggs would establish the name of Union Mission.³⁷ In 1920, Bishop J.D. Diggs was successful in purchasing the first piece of property for Union Mission. Union Mission Holy Church was first officially raised in the corner of Vine and Seventh Streets. On December 29, 1947, additional land was purchased 2,200.00 for the first church. The Land was sold to Bishop J. D.Diggs. The Deed in Trust listed: John P.

³⁷ This data was extracted from the Centennial Anniversary document in the church archives.

Diggs, J.D. Diggs, W.C. Sturdevant, A.A. Patterson, Frank O'Neal, and Fred Walker, as the trustees of the original Deed in Trust.³⁸ The Deed in Trust was filed on December 29, 1947, at 12 O'clock PM and registered in the office of the Register of Deeds for Forsyth County, NC in Book 507, page 132.³⁹

Unfortunately, Bishop Diggs became gravely ill and retired from the ministry in 1931. Union Mission Holy Church was renamed Diggs Memorial United Holy Church on July 12, 1992, in recognition and memory of its founder and first pastor, the Bishop Jefferson Davis Diggs. From 1931 until 1941, Union Mission was under the leadership of the late Rev. M.H. Hanes, the Rev. E.O. Roberts, the Rev. PD Edwards and the late Rev. J.H. Edwards, each of whom served in succession as acting pastors.⁴⁰

In 1942, the late Rev. O. Neal was called to the pastorate at Union Mission. He served for the next eight years. In 1951, Rev. M.A. Brown began his pastorate at Union Mission. Under Rev. Brown, the church mortgage was paid off, and the church began to progress rapidly. In 1956, the lot on which Union Mission Holy Church had originally stood was sold to the famous tobacco company, R.J. Reynolds. According to Diggs Memorial United Holy Church's oral tradition, this tragic incident transpired, God would bless Union Mission with a new place to call home. Union Mission held a groundbreaking ceremony on June 26, 1957, at 125 North Graham Avenue. Within less than a year, the members of Union Mission were able to move into their new church

³⁸ This data was extracted from the Centennial Anniversary document in the church archives.

³⁹ Register of Deeds in Trust, 1957

⁴⁰ This data was extracted from the Centennial Anniversary document in the church archives.

home. In 1989, Elder Fred T. Jones, Jr. was called to the charge of pastor and served in that capacity for the next eleven years.⁴¹

Under Rev. Jones administration, several improvements were made to the church's physical appearance, and several groups were reestablished. The years 2000-2001 proved to be very challenging years for Diggs Memorial. The pastor, Elder Fred Jones, desired to broaden the borders of the ministry and make it more engaged in the community with a request to establish a seminary training institute. However, this ambition would prove to divide the congregation severely. The difference in the direction of the church was so severe that the Bishops and the administration of the United Holy Church were called in to intervene. The administration would later discover that the pastor had ambitions to take the church out of the organization. With Diggs Memorial being one of the historical churches in the United Holy Church's foundation, historical because it was one of the beginning churches in the United Holy Church start, the decision was made to ask the pastor to leave, and the church remains in the organization. In August of 2001, Elder Jerry Powell was appointed pastor and in 2010, I became the pastor until present.⁴²

The context's internal structure consists of four assistant ministers. The senior minister serves as the Lead Minister. The Lead Minister also has the longest tenure of membership at church. There are two deacons. They serve as the chairperson and vice chairperson. The president is the senior in membership. There are two trustees in the context. The chairperson of the trustees is also the second senior member of the context.

⁴¹ This data was extracted from the Centennial Anniversary document in the church archives.

⁴² This data was extracted from the Centennial Anniversary document in the church archives.

There are several positions in the youth department. For example, there is a youth director, youth president, vice president, and secretary. All these are youth with less than ten years of service. The context has a church secretary, treasurer, and financial secretary. Additionally, there is a pastor relation president. The pastor relation president is a modern term for the pastor's aid. There is also a woman's ministry department. They have a president, vice president, and secretary. There are four ushers. There is a culinary department. At the same time, the context has a men's ministry. The context has a Christian Education department, which consists of the superintendent, vice superintendent, treasurer, and secretary, along with the VBS department. Finally, there is a security team. The population of the context is a majority African American. There is a small percentage of white and Hispanic. The average age of the context is between forty and sixty. The average membership years are between six to ten years. See graph below for population percentages:

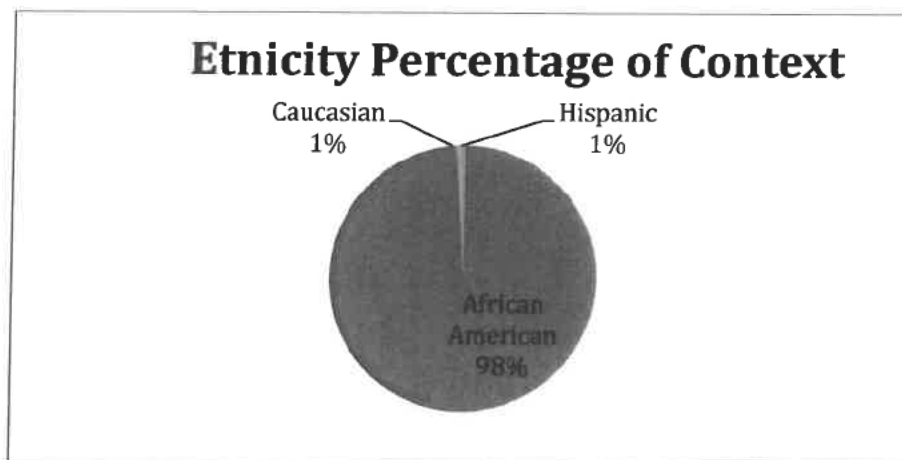


Figure 2. Ethnicity Percentage of Context

The Problem Statement

The problem of this proposed research is the context at Diggs Memorial is void of Leadership and motivational engagement thus empowers oppression and dehumanization, and exploitation which negatively impacts social transformation i.e. human rights. These three concepts of oppression, dehumanization, and exploitation give foundational bases for liberation . These three concepts are engaged more in depth in chapter four the theological foundations. According to Walter Brueggemann, in prophetic leadership "The prophet helps us connect the dots between the world as it is and the world as it might be." According to the Blackwell Dictionary, the concept of social oppression describes a relationship that is between two categories of people where the dominant group benefits from the systematic abuse, exploitation, and injustice that is aimed at the subordinate category of people. According to Freire, dehumanization is a distortion of the vocation of becoming more fully human. It is the results of an unjust order that engender violence in the oppressor, which in turn dehumanizes the oppress.

Project

The project that addressed the problem mentioned above is a seminar and sermon series. There were be five phases of the project. In phase one; there was a seminar and sermon series. The project had a preliminary assessment at the beginning of the phase. There were two preliminary evaluations. There was a preliminary evaluation given to the leaders of all auxiliaries.

Additionally, there was an assessment given to all the participants. That data was gathered from the questionnaire. After the seminar, there was a sermon. The sermon

sought to address the issue of lack of leadership. Scripture and three points was the focus to reinforce the education presented in the seminar. The sermon concluded phase one of the treatment. At the end of phase one, the focus group, which is the participants, were called back into a conference in the pastor's office to complete a self-reflection evaluation. That data was collected from a brief self-evaluation questionnaire. This process was followed for phase two and three.

Additionally, in phase three, there was a case study given to the participants. The case study focused on a leadership problem. The participants were asked to think of all the training, models of leadership, and dialogue from the three seminars to guide their responses. The participants were to share their findings and then dialogue about if the treatment has transformed them.

The focus group were to give recommendations on specific needs and services which they feel are necessary to offer for the upcoming community day; that information was to be used to determine the agenda for the Community Day.

Phase four included a Community Day. The community day was required of all the participants. Each participant required to sign in for a two-hour shift. During this two hour shift, the DMUHC leadership team was assigned a station where they would engage with the community citizens that had particular needs that corresponded with a particular station. The DMUHC leadership team served as volunteers and offered their service to register, aid, and provide basic assistance to the experts of each station. There were nine resource stations:

- Free hair-cut station
- Free Dental Screening station

- Free STD Screening station (Mobil Unit)
- Free Sports Physicals station (Board Certified Nurse Practitioners)
- Free Clothes Drive station
- Free Telecommunication Service(free Obama cell phones)
- Free Water Station
- Free Eye Screening station
- Free resource station- all community agencies that provide resources

At the conclusion of the two-hour shift, the participants had to sign out at which time they were given a self-evaluation to measure their level of transformation. This information was on a mini questionnaire to be turned in when they sign out. The purpose of the Community Day was to create a space examine the needs of the community.

Phase five was a retreat, reflections, and debriefing gathering. We started the retreat off with devotion and light refreshments. At the same time, the participants were given a small questionnaire to look at while they have refreshments. They were instructed to be prepared to answer and discuss the questions. That data would serve as the post-test for the project. The retreat ended with all participants receiving appreciation certificates for participating and completing the research project.

Methodology

The primary objective of this project was to seek to change the participants and researcher's engagement and involvement in the affairs of the oppressed in the community. The objective extended to the raising the level of leadership to the level of motivation that the DMUHC leadership would be so motivated that they would seek to

motivate others in the DMUHC leadership for the better. The researcher chose to educate and expose the participants to many leadership styles and theories. The researcher ultimately chose Gary Yukl's model of transformational of leadership. While somewhat different in ways, the model of charismatic leadership and its traits of inspiration were also chosen to benefit the participants with the problem of lack of leadership and motivational engagement in the affairs of the community.

The model of transformational leadership was the model as used by Gary Yukl. The participants were given characteristics that are transactional and characteristics that represent transformationally. Scholarly information from Yukl's model was used to demonstrate the significance of the transformational model. The model of full range of leadership was chosen as an example because it allows the context to engage in self-reflection.⁴³ This mode of the full range of leadership that Yukl expands from Bass and Burns also allowed the researcher to draft questionnaires in a pretest that would enable them to see the importance of transformational leadership. The Model of the Full Range of Leadership.”⁴⁴ This model has four components of transformational leadership. They are an Idealized influence, Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration. Additionally, there are two components to transactional leadership. They are Contingent Reward, which is Management by Exception. The last part of the Full Range of Leadership is Laissez-Faire Leadership.⁴⁵

In an empirical form of research, the researcher is not actively included in the change process. The focus is not on the researcher but the researcher focuses only on the

⁴³ Yukl, 281.

⁴⁴ Bass, 21.

⁴⁵ Bass, 17.

participants. Unlike the Empirical form of research, where the researcher does the research on other people, the research method chosen to address this problem is Action Research. In Action research, it is participative where both the researcher and subject are active participants in the research process seeking to bring about improvements and contribute to new knowledge about how to get increased involvement in social transformation out of the context. Rory O'Brien argues:

Action research... aims to contribute both to the practical concerns in an immediate problematic situation and to further the goals of social science simultaneously. Thus, there is a dual commitment to action research to study a system and concurrently to collaborate with members of the system in changing it in what is together regarded as a desirable direction. Accomplishing this twin goal requires the active collaboration of researcher and client, and thus it stresses the importance of co-learning as a primary aspect of the research process.⁴⁶

By using the process of Action Research, it is expected DMUHC, which is void of leadership and motivational engagement that empowers oppression and dehumanization which negatively impacts social transformation will engage in self-reflection. Also, the DMUHC is expected to improve in their social and educational practices, and understanding.

The approach to the project will be qualitative in nature. The goal of this Action Research is to engage both the researcher and the subject of increased self-reflective inquiry that ultimately will produce synergy amid theory and practice of social transformation of my context at Diggs Memorial, which is void of Prophetic Leadership thus empowers oppression and dehumanization, which negatively impacts social transformation i.e. human rights.

⁴⁶ Rory O'Brien; *An Overview of the Methodological Approach of Action Research* (London: Falmer Press, 2002), 17-18.

Data Collection

Data from various research instruments will be collected for this qualitative research project. According to Creswell, many tools can be used to gather and extract data from the participants. The tools that were used are instruments such as interviews, observations, documents, artifacts, journals, drawings, pictures, case studies, pre and post test, and focus groups⁴⁷. The types of data collected during this research project were leadership styles, attitudes toward leadership, nomenclatures about leadership, and education levels on leadership. The researcher and participants found the questionnaire technique to be effective to collect data for this project. This technique proved to be an effective way to collect data responses from the participants. By crafting a unique survey, we were able to address the areas of concern specific to the participants and create an anonymous survey. The participants were given a survey that did not accommodate a space for their name. The goal was to use instrument that would generate data that was truly reflective of the strengths and weaknesses of the participants. This was very effective because the participants were encouraged to be transparent because there was no name identification. At the conclusion of the first seminar and sermon treatment, we received great feedback from the participants in the conclusion meetings at the end of each phase that this method of surveys was conducive to transparency. The researcher also chose to implement a case study at the end of the project to demonstrate a litmus test of the participants' knowledge and understanding of the knowledge gained from the treatment. The survey demonstrated this data of confirmation of transparency but the case study at the end of the treatment was additional testament that the DMUHC

⁴⁷ John Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Los Angeles, CA: Sage, 2002), 45.

leadership team would experience transformation. This proved to be an igniter of dialogue and was very effective to reveal the ideology after the treatment from the participants.

Participants of Research

In the primary or initial phase of data collection , data from this research was acquired from twenty participants who represented the leadership team of the context at Diggs Memorial UHC. See Table 2 below which describes in detail the specifics of the participants:

Table 2. Participants for Research

Title	Gender	Age	Tenure at Ministry
1.Minister	Female	Over 60	8
2.Minister	Female	40-60	5
3.Minister	Female	40-60	3
4.Minister	Male	40-60	3
5.Deacon	Male	Over 60	10
6.Deacon	Male	40-60	8
7.Pastor Aid/Relations	Female	40-60	20
8.Church Mother	Female	Over 60	40 plus
9.Church Secretary	Female	40-60	15
10.Trustee: Chair	Female	Over 60	40 Plus
11.Trustee: V.P	Female	40-60	20
12.Youth Director	Female	40-60	6

13.Youth President	Male	Under 40	5
14.Security Director	Male	40-60	6
15.Women Ministry	Female	40-60	6
16.Women Ministry	Female	40-60	6
17.Christian Education	Female	40-60	10
18.Usher	Female	40-60	25
19.Culinary	Female	40-60	10
20.Men Ministry	Male	40-60	10

Demographics of Participants

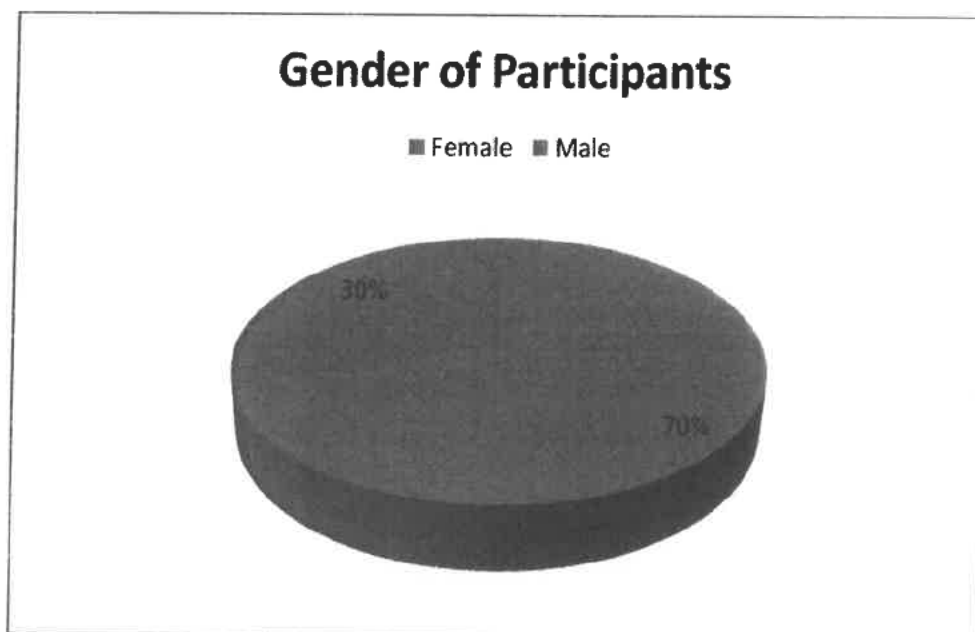


Figure 3. Gender of the Participants⁴⁸

⁴⁸ This data was extracted from the annual membership roster.

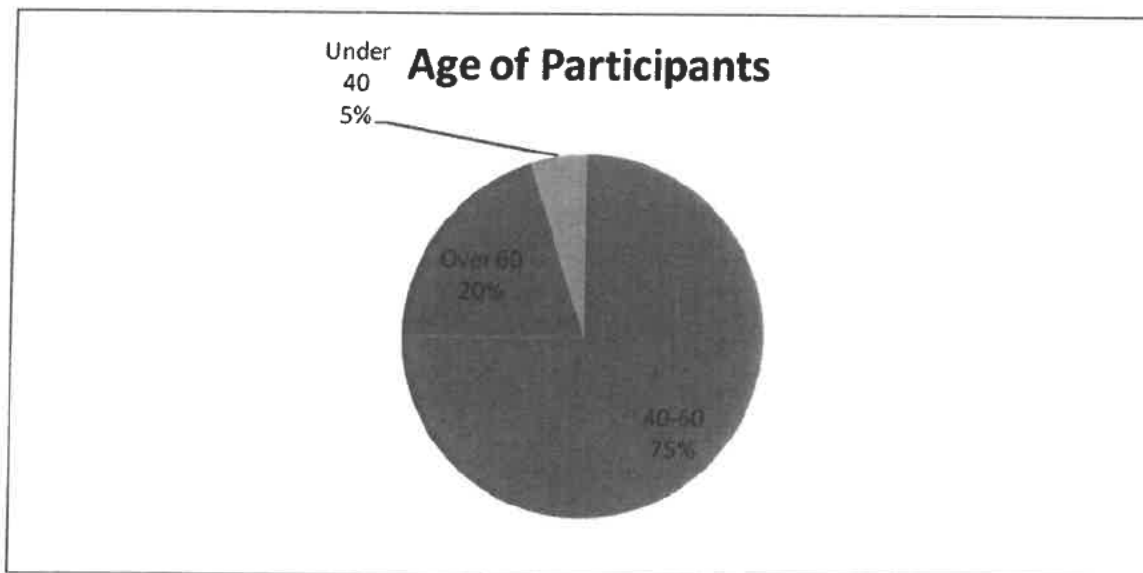


Figure 4. Age of the Participants⁴⁹

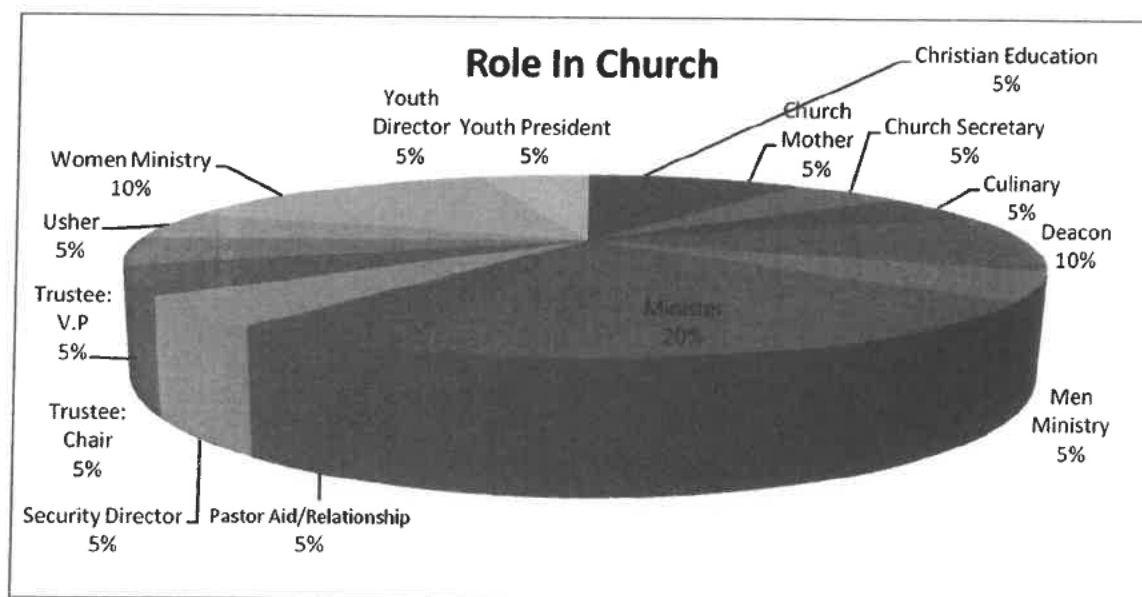


Figure 5. The Role the Participants Occupy in Context⁵⁰

⁴⁹ This data was extracted from the annual membership roster.

⁵⁰ This data was extracted from the DMUHC Organizational Chart.

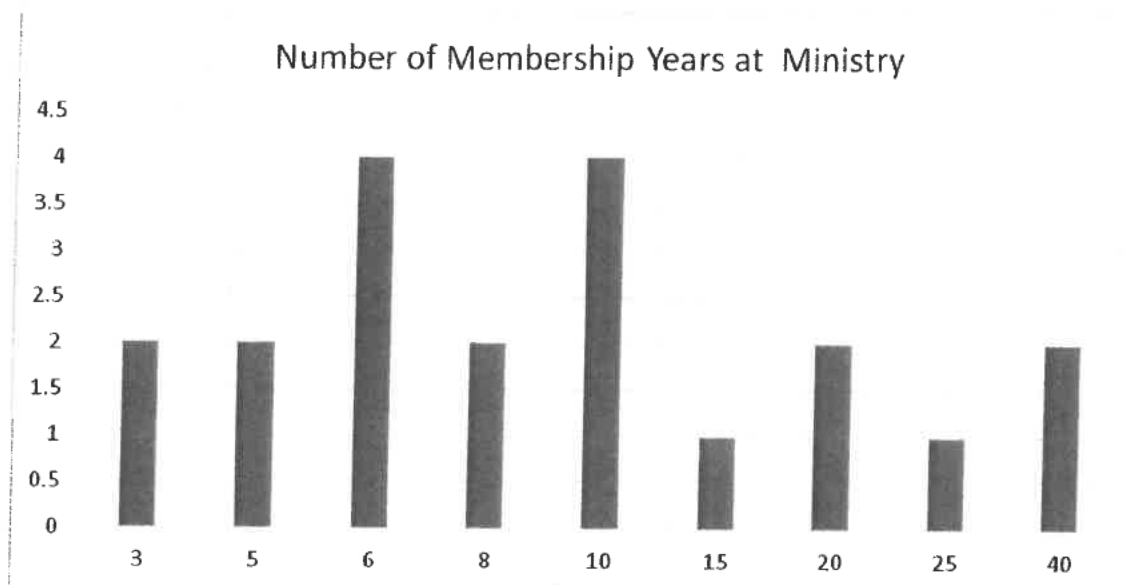


Figure 6. The Number of Years Participants have been Members of Ministry⁵¹

Implementation

The Proposed Treatment of the Problem.

Let us look at the proposed treatment for of my context at Diggs Memorial which is void of leadership and motivational engagement that empowers oppression and dehumanization, which negatively impacts social transformation .

This hypothesis approaches this problem from a broad and deep angle lenses. The nature of this hypothesis is to study the behavior of the context in its natural environment. Furthermore, the purpose of this treatment is to explore and investigate its effect on the lack of prophetic leadership in my leadership team and the context. Additionally, the purpose of this treatment is to explore the breadth and depth of this phenomenon to learn

⁵¹ This data was extracted from the annual membership roster.

more about how providing training, equipping , and education will raise the level of conscientization for the current oppressive, dehumanization, and marginalization of the current situation so leadership team. Also, this treatment hopes the DMUHC will take proactive actions to bring themselves out of their current state of lack of leadership and motivational engagement . By doing so, the hope is that the DMUHC will give way to social transformation in education , feeling safe in the community, and seniors that lack basic medical necessities such as optical, prescriptions, vital signs, and examinations.

Given the problem of lack of Leadership in DMUCH, if a treatment of

- Pre-Test and Post- Test,
- coupled with a series of three seminars on Leadership
- and a follow-up series of three sermons
- followed up with a Community Days

are applied then it is expected that DMUHC Leadership Team will transform itself . The objective is to transform the DMUHC leadership team out of their lack of motivational engagement . The effect of that transformation hopefully will motivate the DMUHC leadership team until they seek to motivate others to join in the fight against the current oppressive situation which is expected to bring about social transformation in the surrounding community of Winston-Salem, NC.

In this qualitative case study, will address four relative questions which are: what do you want them to know?, what do you want them to be able to do?, what attributes are expected for the context to exhibit?, and finally, what skill are expected for the context to transfer to oppressed, dehumanized, and marginalized in the congregation. Additionally,

in this qualitative case study, there will be five measurements which are attitude, beliefs, values, behaviors, and culture or tradition of the context. More specifically, the goal of the treatment will focus on informing, awareness, empowerment, increased listeners, motivate, incentivize, raised level of conscientization, measure level of action implementation, do context think differently, and finally do context respond differently that socially transforms itself out of its current oppressive situation which is expected to bring about social transformation in the surrounding context of the City of Winston-Salem, NC.

This treatment will assess the measurements by data collection. The goal of the treatment is to measure the forms of data collections will be from research instruments such testimonials, surveys, in-depth interviews, journals (for and against treatment), drawings, pictures, artifacts, pre and post test, focus groups, case studies, participant observations, ethnography, and historiography.

A close examination of the treatment will reveal that there will be a pretest given to the context to explore their knowledge of leadership, prophetic leadership, level of behavioral involvement in social transformation, attitudes on social transformation, level of spirituality and biblical interpretation on social transformation, and their level of conscientization of their current situation. After the pretest, there will be a series of seminars to address the issue of leadership. Each seminar will be followed simultaneously with a sermon.

Rev. Dr. Carlton Eversley conducted the first seminar. Dr. Eversley is the Senior Pastor of Della Brook Presbyterian Church in Winston-Salem, NC. . This seminar focused on leadership in its broader lenses. This seminar answered the relative question

of “What does leadership look like?” This seminar sought to educate, equip and bring awareness to the concept of leadership and the role leadership plays in the context. The seminar expanded on the platform of the different types of leadership to include: Laissez-Faire, Autocratic, Transactional, Transformational, Servant, Charismatic, Visionary, and Prophetic.

After this seminar, there was a simultaneous sermon followed the same week addressing leadership. The sermon was discussing the relative question of “What does leadership look like?” but the focus was that of a spiritual nature seeking to raise the spirituality and awareness of leadership in the context. Rev. Lamonte Williams delivered the sermon. The goal was to inform simultaneously and raise the education and spirituality of the context and the Seminar and Sermon Model was the research treatment.

The second seminar narrowed the scope of leadership to a closer examination of prophetic leadership and leadership styles that parallel prophetic leadership. The facilitator was Rev. Dr. Eversley. The relative question raised was “What does prophetic leadership look like?” The scope of this seminar was to explore theories of leadership that give way to a better understanding of what and how prophetic leadership can address issues surrounding the context. Arguments for working definitions of the term prophetic leadership were presented. For example: Dr. John Mendez submits that “prophetic leadership looks into the future to an alternative to the now, envisioning a different society through the eyes of the Torah.” Additionally, Dr. Brueggemann's theories “Prophets helped us connect the dots between the world as it is and the world as it might be.” At the same time, the Pentecostal European Fellowship conjectured “What

is needed today desperately is prophetic insight. Scholars can interpret the past; it takes a prophet to interpret the present.”

There was information stipulating the difference between leadership and prophetic leadership. This seminar raised awareness that the connection in this leadership is prophetic and what all that entails. Notable scholars such as Walter Brueggemann, Martin Luther King Jr., Gayraud Wilmore, John Mendez, Paulo Freire, and James Cone were highlighted to lay the groundwork for theories and theologies that have been successful models of prophetic leadership. This seminar addressed the concept “the alternative community” by noted scholar, Walter Brueggemann, and demonstrated that this “alternative community” has been the vehicle for many centuries subscribed by agents of change. Characteristics of a prophetic leader were expounded upon such as a divine calling and integrity. The theories of oppression, dehumanization, and marginalization will be highlighted to argue as the formula for a prophetic leadership model. The sermon seminar model was used for this treatment, and a sermon followed on prophetic leadership. Rev. Lamonte Williams gave the sermon. The Exodus narrative of the Torah was used as the foundational basis for the sermon along with other Biblical text that speaks of prophetic leadership. The sermon was to connect how prophetic leaders has always arisen from a state of injustice, oppression, dehumanization, and marginalization of the oppressed.

The relative question raised in the sermon “What is the relatedness of this prophetic leadership to the Church?” Additionally, biblical prophets were highlighted such as Isaiah, Jeremiah, and Amos to show that this phenomenon is not new has been grappled with for many centuries even in the spiritual arena. Using these prophets

highlighted the response of a prophetic leader and how he speaks to the religious significance of their political situation, but from the lenses of their faith in Jehovah. At the same time, the Biblical Theology Bulletin were used to argue that the “Prophetic leader appears to have the ability to identify the spiritual and the theological crisis in the existential situation and proclaims his message accordingly.”

A final seminar was facilitated by Dr. Eversley on Modeling of Leadership. This seminar culminated the education of the DMUHC and created open and safe space for the context of dialogue on pro's and con's of the seminars. Additionally, mock scenarios were presented to the DMUHC that sought to flush out ambiguities still lingering around the concept of leadership and more specifically, prophetic leadership. The instrument that was used for this data collection was a case study. Furthermore, a survey was presented that sought to probe the level of awareness of the leadership of the context. This study also made provision for the context to respond to the effectiveness of the seminars and sermons. Provisions were made in this survey for the DMUHC to express if additional seminars are warranted. This seminar followed the same pattern with a sermon. Rev. Lamonte Williams gave the sermon. This sermon continued the expansion of prophetic leadership. However, the DMUHC was challenged with the Two Fish and Five Loaves of Bread Narrative found in Matthew's Gospel. Lifting the theology that Jesus was acting as a change agent. It was echoed throughout the sermon the relative question of “Why do we have to feed them?”

Emphasis was placed on the importance of being sensitive to the needs of others and how a prophetic leader looks at the needs of others and envisions a solution even when the odds seem dismal. The primary emphasis of the sermon was to draw the

DMUHC leadership team to the theology Jesus subscribed to which is always to see past the problem to the promise of a brighter tomorrow. The goal of this sermon was to lift Jesus up as the great spiritual example and to demonstrate that Jesus was concerned about social transformation.

This also tied into the relevant question McMickle raises of “Where are all the Prophets Gone?” The goal of the sermon was to focus on the relevance of unleashing the prophetic voice in our times.

After the conclusion of the seminar and sermon series there was a Community Day. The Community Day was an outdoor event that was in the immediate location of the DMUHC. The Community Day's objective was to measure the level of Conscientization that has been raised, the level of awareness, and the level of education. This Community Day targeted the community surrounding the context. Free clothes, free food, free haircuts, a partnership with the Winston-Salem Police Department to address citizens feeling safe in the community, and seniors that lack basic medical necessities such as optical, prescriptions, vital signs, and examinations. The Community Day was a culmination of all the training, equipping, and education. Surveys and questionnaires at the Community Day were the research instrument used to collect the data to measure the impact of the treatment on the problem of lack of prophetic leadership in DMUHC. The Finally, this project concluded with a final small retreat for reflection and testimonials. This retreat's objective was to measure the level of transaction or transformation leadership of the DMUHC leadership team. This retreat was more of a reflective and testimonial nature. The goal was to see if the changes were still being embraced or if the changes had decreased and the DMUHC had gravitated back to the status quo. It is here

that recognition and awards were given as a measure of positive reinforcement to the DMUHC leadership team for transformational changes.

Project Timeline

The project time for this project began with the series of seminars and simultaneous sermons. The first seminar was conducted on June 6, 2015, at Diggs Memorial United Holy Church located at 125 North Graham Avenue at 11 O' clock in the morning. The seminar was conducted by Rev. Dr. Carlton Eversley and was for 4 hours in length. There was lunch provided and a break half way through the seminar. The seminar had a target group of all leaders of the DMUHC in any capacity. Additionally, there were accommodations made to receive others desiring to attend. At the conclusion of the seminar, the participants engaged in the completion of a survey to collect measurable data from the seminar's content. The following day, June 7, 2015, at Diggs Memorial United Holy Church located at 125 North Graham Avenue at 11 O' Clock in the morning there was a sermon preached on subject matter related to the seminar. The sermon sought to raise the spiritual conscientization of the context. At the conclusion of the sermon all in attendance were engaged in a survey that reflected the content of the sermon and probe the level of awareness and education of those in attendance. Weeks later, in phase two, July 11, 2015, there was a second seminar. This seminar addressed and raised awareness and education on prophetic leadership. Dr. Eversley facilitated this seminar. The seminar was conducted by Dr. Eversley and 4 hours in length. The seminar had a target group of all leaders of the context in any capacity. Additionally, there was accommodations made to receive others desiring to attend. Lunch was

provided and a break given half way through the seminar. At the conclusion of the seminar, the participants engaged in the completion of a survey to collect measurable data from the seminar's content. The following day, July 12, 2015, at Diggs Memorial United Holy Church located at 125 North Graham Avenue at 11 O' Clock in the morning there was a sermon preached on subject matter related to the seminar. The sermon sought to raise the spiritual conscientization of the context. At the conclusion of the sermon all in attendance were engaged in a survey that reflected the content of the sermon and probe the level of awareness and education of those in attendance.

Weeks later, in phase three, August 15, 2015, there was the third seminar. This seminar addressed and raised awareness and education on developing Models of Leadership. Dr. Eversley facilitated this seminar. The seminar was conducted by Dr. Eversley and lasted for 4 hours in length. The seminar had a target group of all leaders of the context in any capacity. Additionally, there was accommodations made to receive others desiring to attend. At the conclusion of the seminar, the participants engaged in the completion of a survey to collect measurable data from the seminar's content. The following day, August 16, 2015, at Diggs Memorial United Holy Church located at 125 North Graham Avenue at 11 O' Clock in the morning there was a sermon preached on subject matter related to the seminar. The sermon sought to raise the spiritual conscientization of the context. At the conclusion of the sermon all in attendance were engaged in a survey that reflected the content of the sermon and probe the level of awareness and education of those in attendance. Approximately thirty days after the last seminar and sermon series, in phase four, there was a Community Day Event. The context served as volunteers working beside service vendors. The community day

measured the level of attitude, beliefs, values, behaviors, and traditions and culture of the context that engaged in the Community Day Event. The areas that was engaged were medical service providers, health department providers, free clothing drive (the clothing came from clothes collected from a clothes drive and context clothing contributions), free haircuts, free dental screening, and public safety with the police department. Each context associate was scheduled a rotating shift and at the conclusion of the rotating shift, the context associate engaged in a questionnaire to probe their level of conscientization. Weeks later, in phase five, Oct. 3, 2015, at Eleven O' Clock in the morning, the context met for a small retreat and debriefing meeting to share their journals and personal testimonials from their journey from the pre-test through the present. At the same time, a post-test was administered to measure the results of the pre-test given at the first seminar. Additionally, any concerns and lingering questions were received about any further follow-up training and or upcoming events.

Table 3. Outline of forecast for Project Data Collection

Sequence Number of Treatment	Instrument Used	Date & Place	Facilitator
Phase One Seminar	<i>Leaders & Leadership Survey</i>	June 6, 2015 125 N. Graham Ave, WS	Rev. Dr. Carlton Eversley
Phase One Sermon	<i>The 4 C's of Leadership Survey</i>	June 7, 2015 125 N. Graham Ave, WS	Rev. Lamonte Williams
Phase Two Seminar	<i>Prophetic Imagination Survey</i>	July 11, 2015 125 N. Graham Ave, WS	Rev. Dr. Carlton Eversley
Phase Two Sermon	<i>Do You See What I See? Survey</i>	July 12, 2015 125 N. Graham Ave, WS	Rev. Lamonte Williams
Phase Three Seminar	<i>Alternative Community Survey & Case Study</i>	Aug. 15, 2015 125 N. Graham Ave, WS	Rev. Dr. Carlton Eversley
Phase Three Sermon	<i>Where Have all the Prophets Gone? Survey</i>	Aug. 16, 2015 125 N. Graham Ave, WS	Rev. Lamonte Williams
Phase Four Community Day	Community Day Self-Evaluation Assessment	Sept. 12, 2015 Streets surrounding Context.	Rev. Lamonte Williams & Context
Phase Five Retreat	Reflections, Testimonials/Debrief- Survey Appreciation Certificate	Oct. 3, 2015 125 N. Graham Ave, WS	Rev. Lamonte Williams

Research Analysis

Phase One

The following sections represent what happened when the problem in my context at Diggs Memorial United Holy Church, which is void of prophetic leadership that empowers oppression and dehumanization which negatively impacts social transformation i.e. human rights, was applied a treatment of a series of seminars, sermons, and surveys. Additionally, we will discuss the effects of the treatment on the hypothesis.

The researcher was interested in knowing the level of comprehension of the participants on the concept of leadership, types of leadership, and actions of leadership. Additionally, the emphasis was placed on the participants ideologies of leadership. The first thing that was introduced was a pre-test on all the participants in department chairs on leadership styles. This information on how to construct the particular questions was guided from the questionnaire styles and types by Ruth Page⁵². Additionally, the structure for this survey was drafted by the Big Dog & Little Dog's Performance Juxtaposition @ www.nwlink.com.⁵³ This was done while the other leaders engaged in a get to know each other better session. After the department chair's had finished the survey designed for department leaders only, they were brought back into the general population of participants. The conversation was to take place while they were doing the opening. Discussing just leadership in general. Additionally, interest was raised on what

⁵² Ruth Page, *The Position Description Questionnaire*. (Minneapolis: Control Data Business Advisors, 2010) , 3.

⁵³ David Smith, "Big Dog & Little Dog's Performance Juxtaposition." Big Dog & Little Dog Production. 3 4 2011, accessed 4 2, 2014 <http://www.nwlink.com/~donclark/leader/survstyl.html>

the context leaders ideologies of leadership were to isolate further the department leader's levels of understanding. There were three styles: Authoritarian, Participative, and Delegative. The sum The survey was designed to have a numerical number that represented what type leadership the participants best subscribed to. See Appendix C for the complete version from the questionnaire.

Additionally, an instruction sheet was provided to help further the participants explain where they may be on the three levels of leadership. This was helpful because the participants were asked a series of questions that impacted all three levels of leadership styles. It was difficult to rig the survey in advance because the participants didn't have the instructions for interpreting the data until they had completed the survey. See Appendix C for excerpts from the questionnaire.

This was an amazing discovery. When the results were revealed, we discovered that the majority of the participants operated in the equal range with no clear difference in the scores with were confirmation that the participants did not have a sense of transformational leadership. There were only two scores that were anticipated. The Deacon chairperson final score was in the range of authoritarian. We all were not shocked as he typically has been accused of being too polished and stoic. He acknowledged that this was the way he was always brought up, and the survey was a good representation of his style. However, he was somewhat bothered that others had viewed him in such a harsh way of authoritarian leadership and not a good way of being authoritarian.

At the same time, we witnessed the Youth Director come into a self-revelation. Her score revealed that she was more delegate and not as participative as she had anticipated. This was a great start to the seminar.

The pre-assessment was given and the results revealed that in every question from the questionnaire, the majority of the participants were in the never category. This confirmed the need for the project. It confirmed the need for training, education, and conscientization rising. Another interesting point from the data from the research was that in most cases the participants answered that they seldom participated in leadership training or reading of books, materials, or journals that would increase their knowledge in the leadership. For instance, in question, eighteen, the participants were asked if they enjoyed reading books or journals about their field or department. The majority never answered and only two in always and most categories. This is confirmation that there is a need for raising education and awareness. More importantly, the same question asked if the participants would implement the knowledge gained and the answer were that the majority was never and a small part of the focus group answered yes.

Additionally, the questionnaire revealed that the participants did not like to coach the people they were over when a new task or assignment was given. This was significant because it revealed that the participants were not aware of the benefits of the followers having a clear understanding of the task. Furthermore, they didn't understand the connection of a successful, completed task and clear understanding of the task.

See the result from the pre-assessment below:

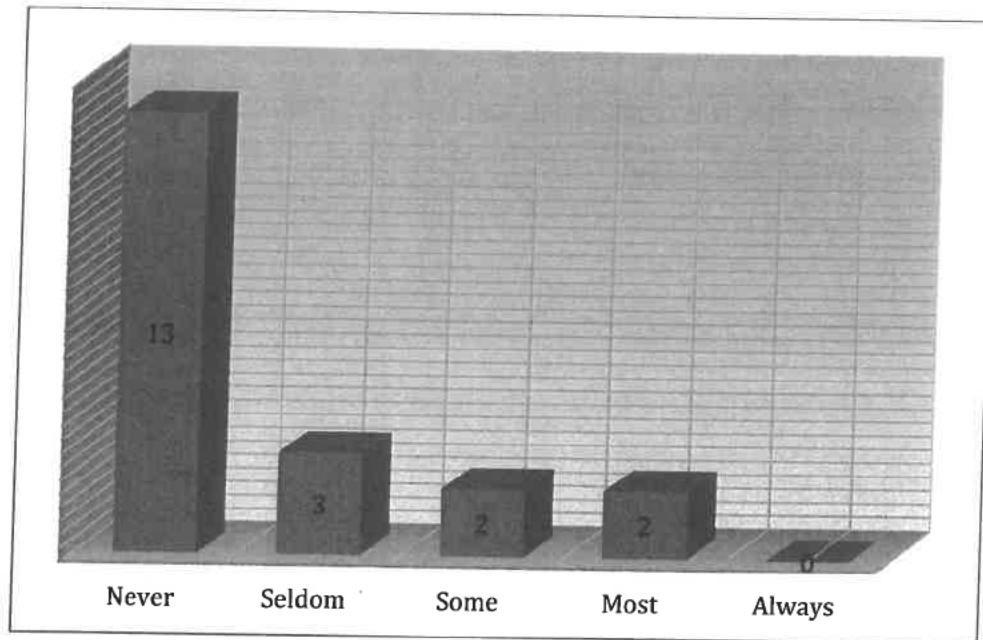


Figure 7. Phase One: Question 1 – “I do not care much what others do unless the work is absolutely essential.”

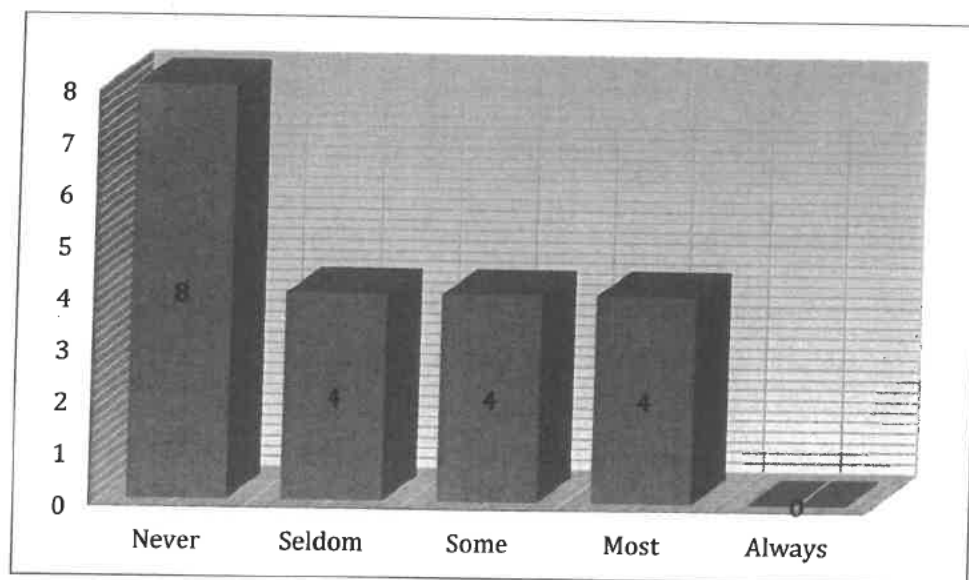


Figure 8. Phase One: Question 2 – “I always try to include one or more team members in determining what to do and how to do it. However, I maintain the final decision-making authority.”

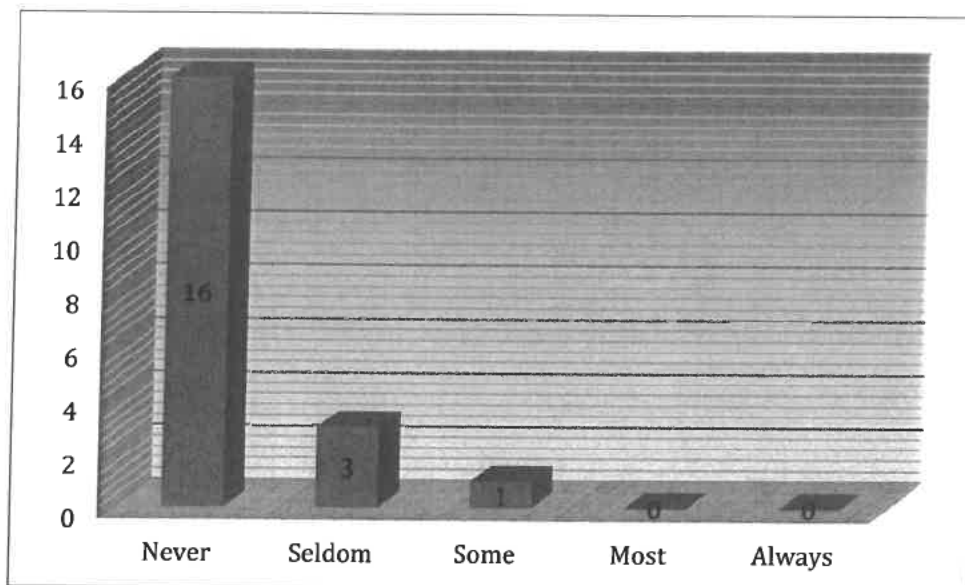


Figure 9. Phase One: Question 3 – “My team members and I always vote whenever a major decision has to be made.”

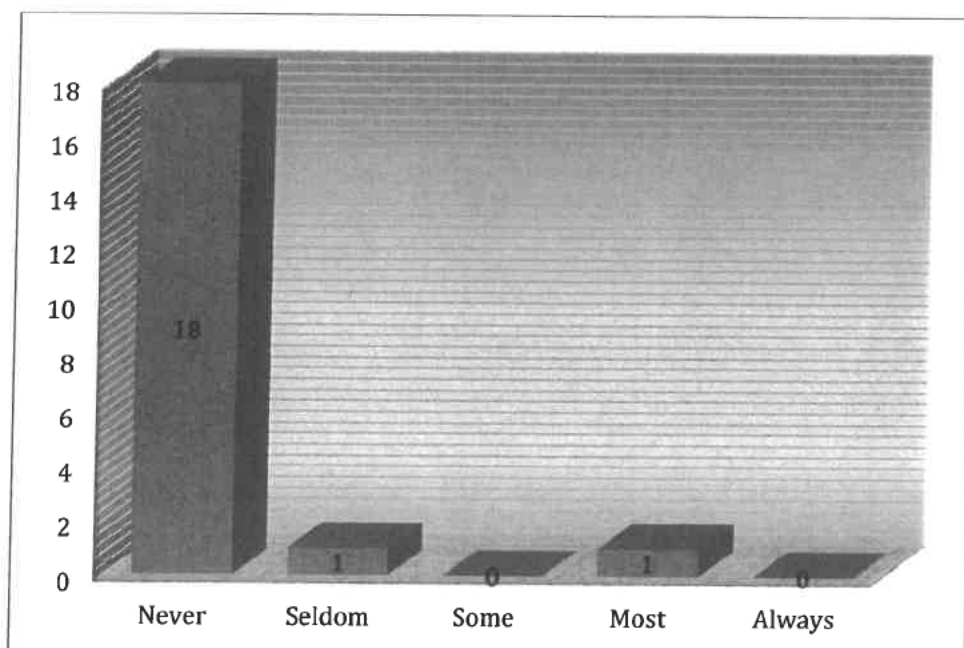


Figure 10. Phase One: Question 4 – “I let others know how I think they are doing.”

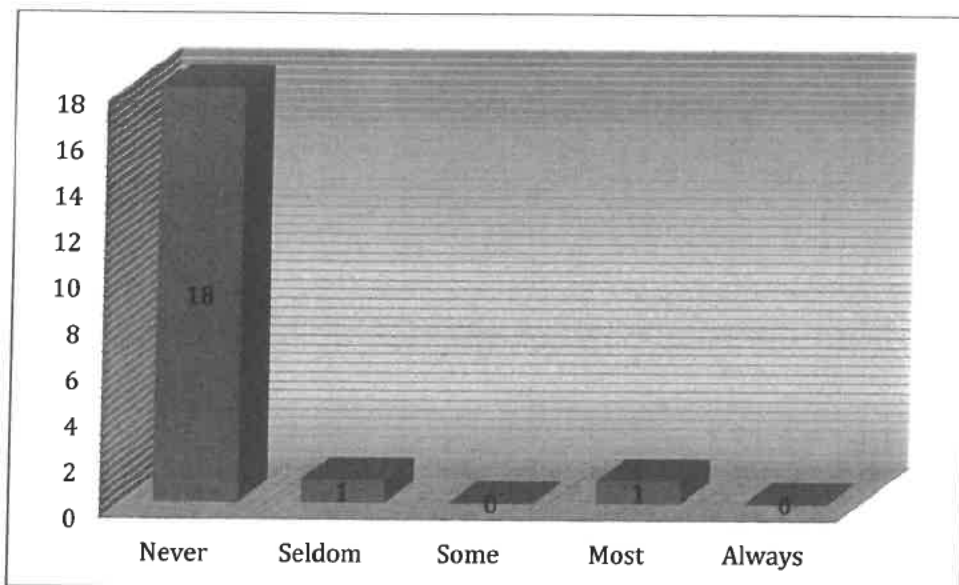


Figure 11. Phase One: Question 5 – “I articulate a compelling vision for the future.”

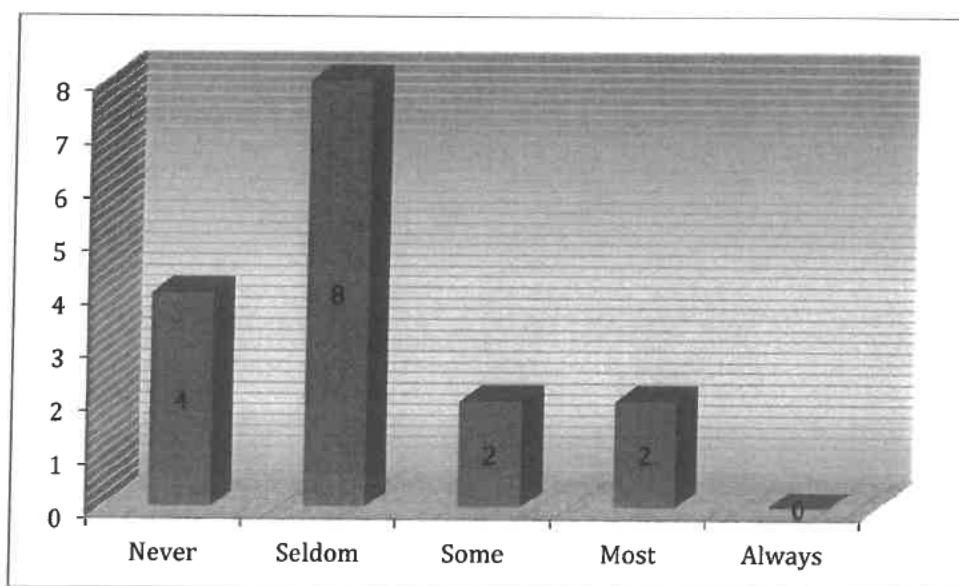


Figure 12. Phase One: Question 6 – “For a major decision to pass in my department, it must have the approval of each individual or the majority.”

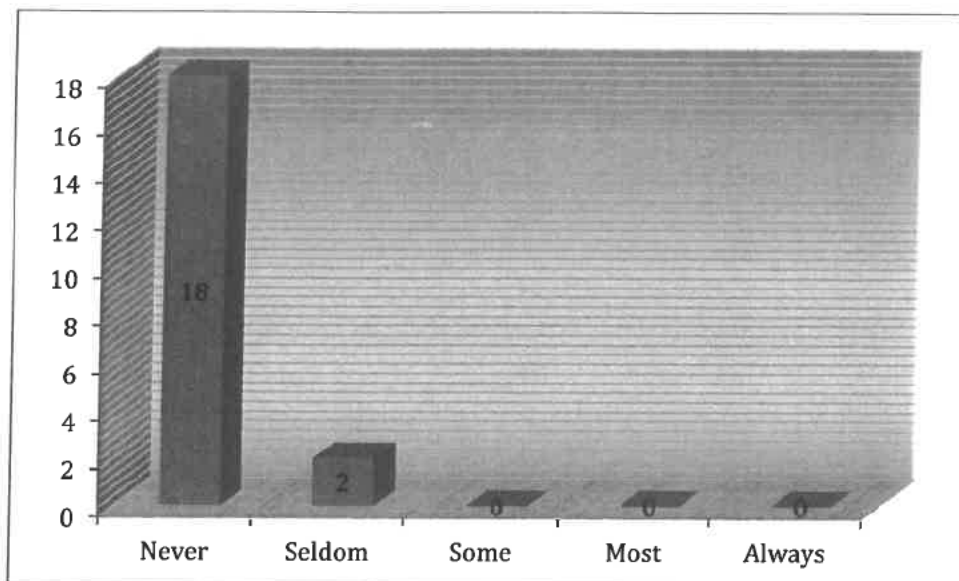


Figure 13. Phase One: Question 7 – “I tell my team members what has to be done and how to do it.”

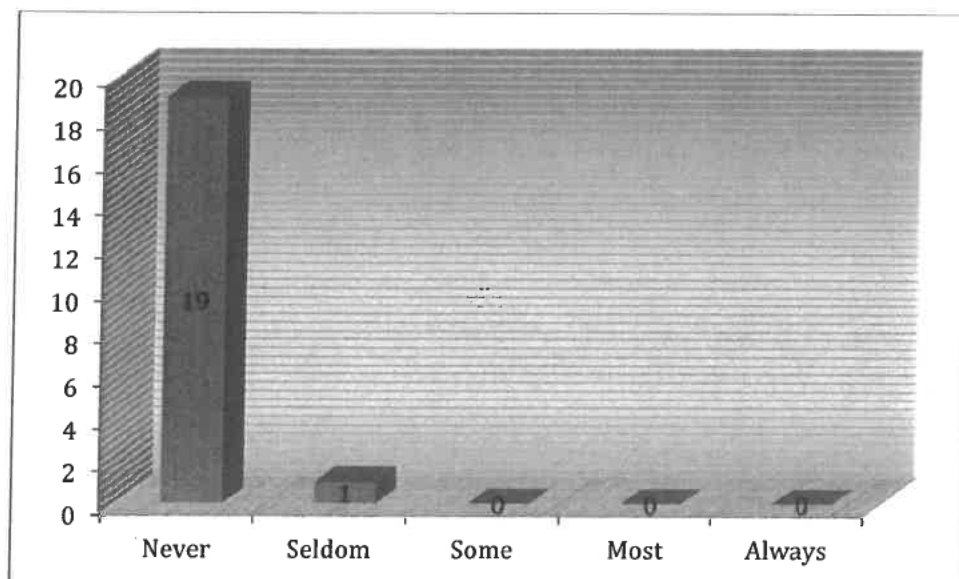


Figure 14. Phase One: Question 8 – “I make quick decisions when necessary.”

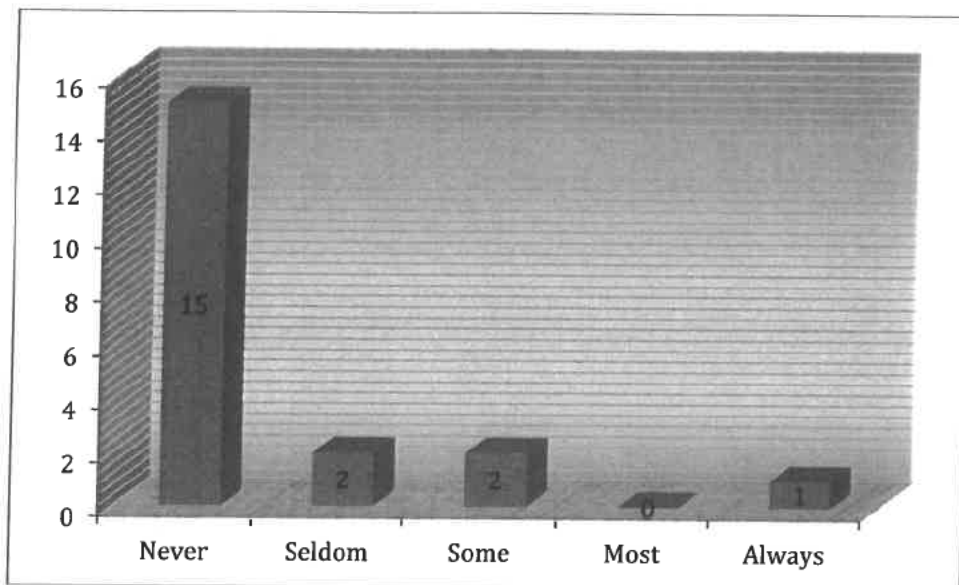


Figure 15. Phase One: Question 9 – “Whatever others want to do is O.K. with me.”

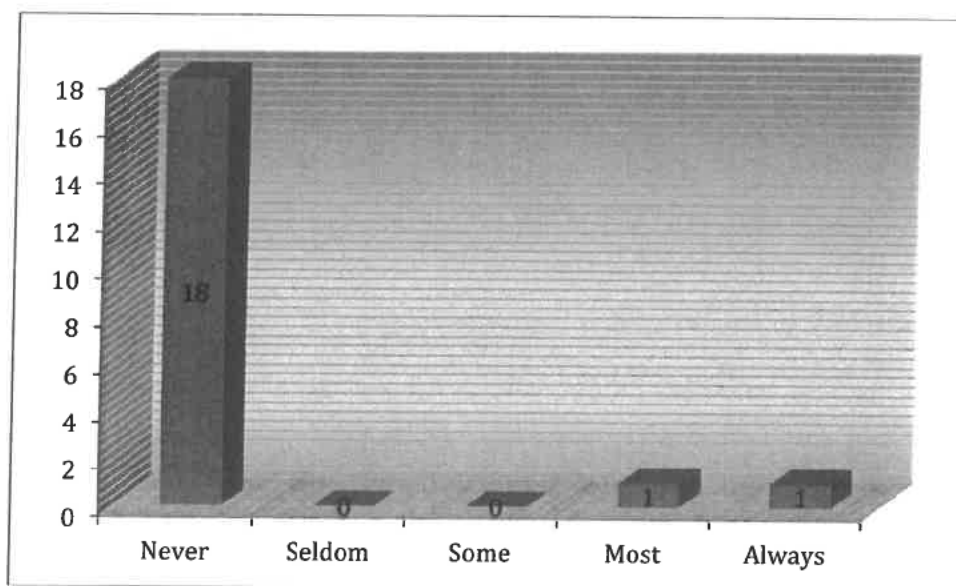


Figure 16. Phase One: Question 10 – “I give careful attention to the working conditions of my team.”

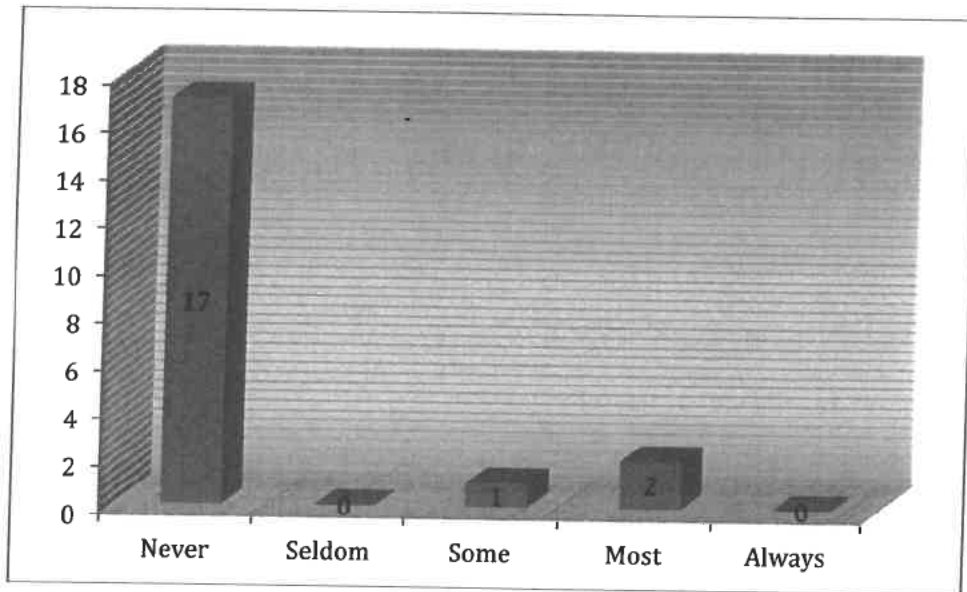


Figure 17. Phase One: Question 11 – “I tell others what to do if they want to be rewarded for their work.”

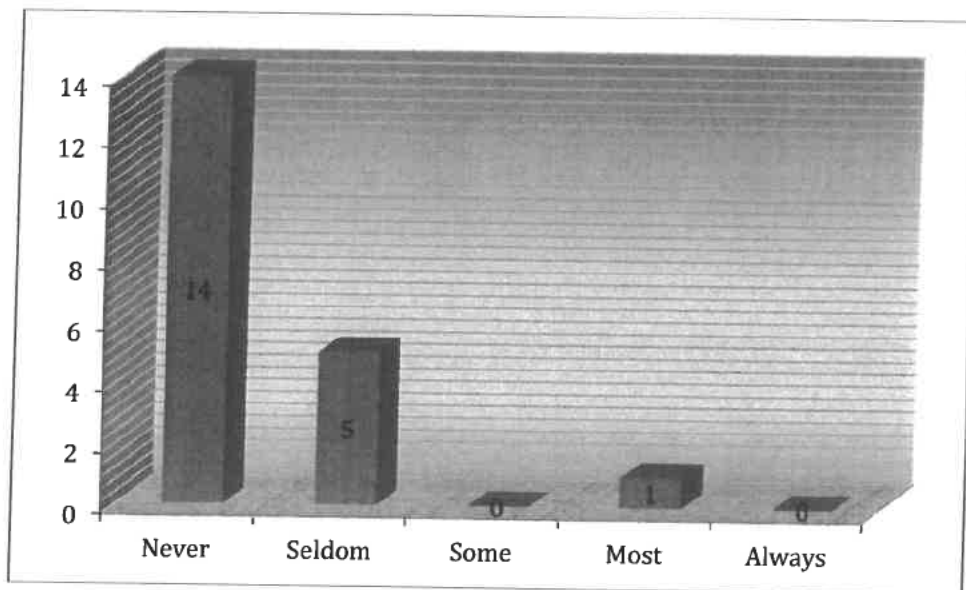


Figure 18. Phase One: Question 12 – “I allow my team members to determine what needs to be done and how to do it.”

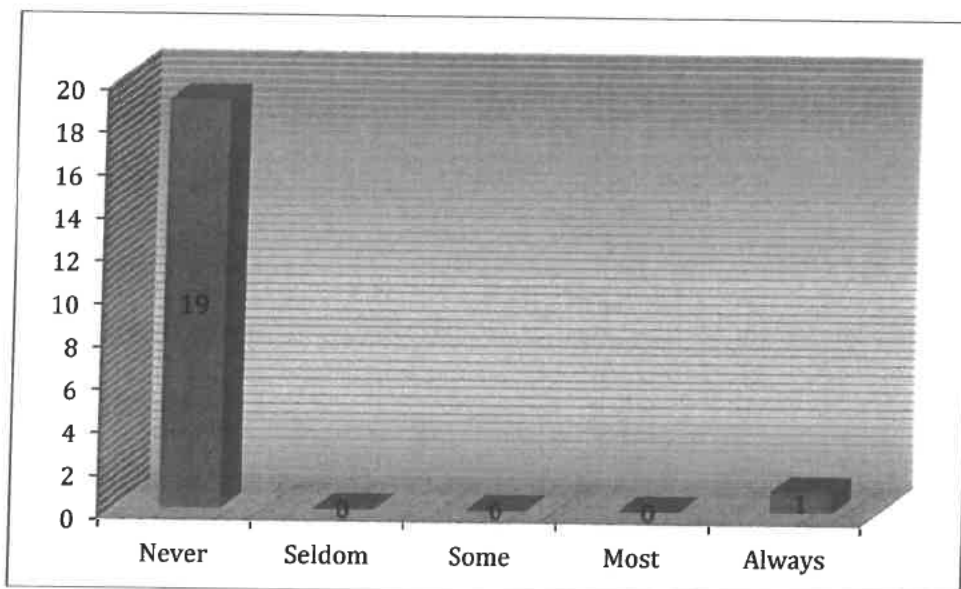


Figure 19. Phase One: Question 13 – “I provide recognition/rewards when others reach their goals.”

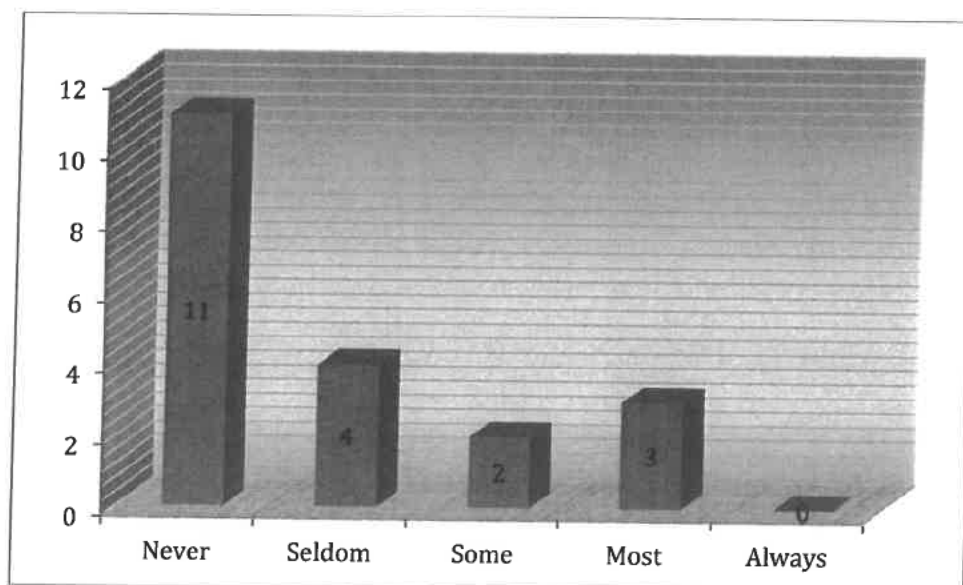


Figure 20. Phase One: Question 14 – “I think intuition is the best guide in making decisions.”

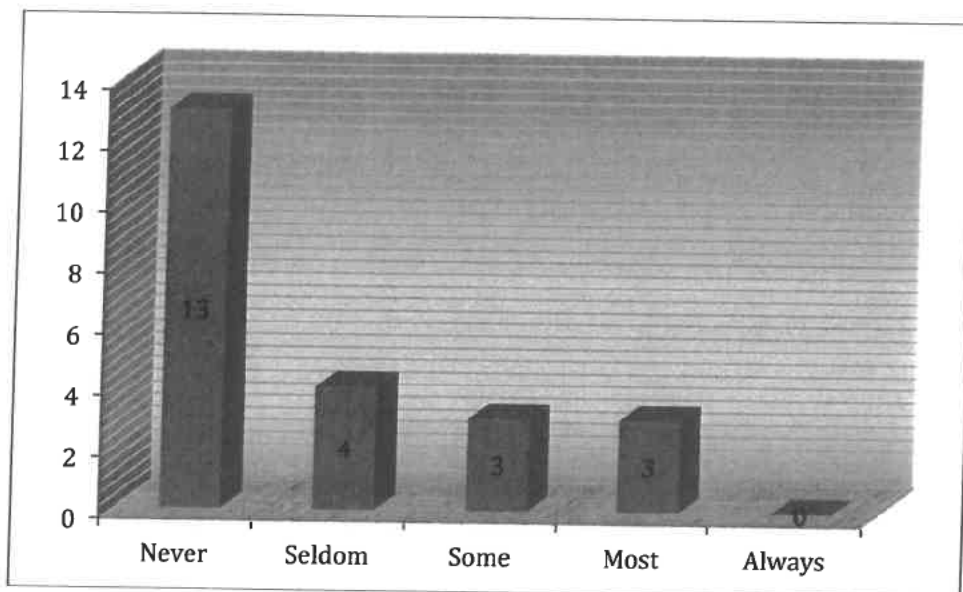


Figure 21. Phase One: Question 16 – “As long as things are working, I do not try to change anything.”

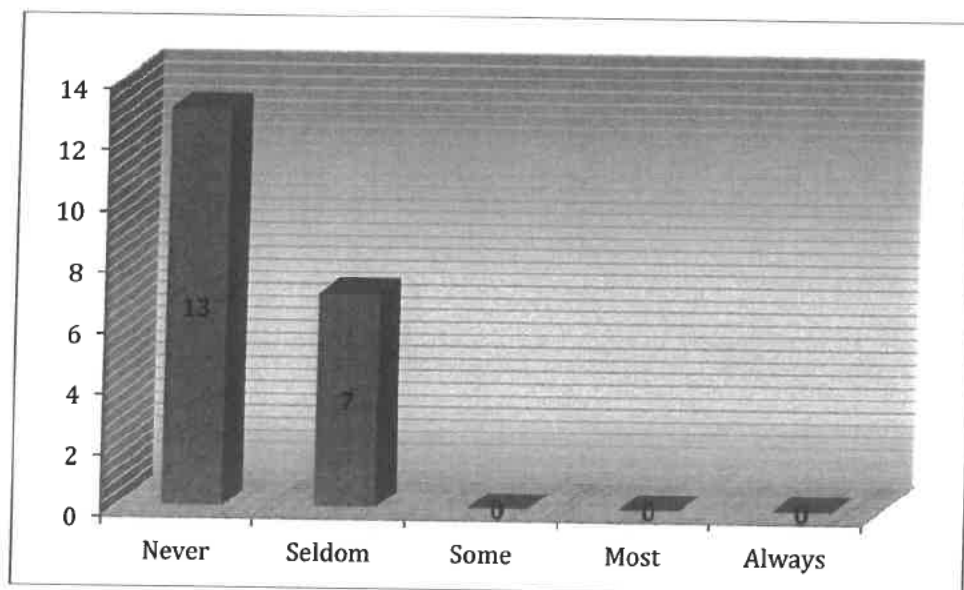


Figure 22. Phase One: Question 17 – “I enjoy reading articles, books, and journals about training, leadership, and psychology; and then putting what I have read into action.”

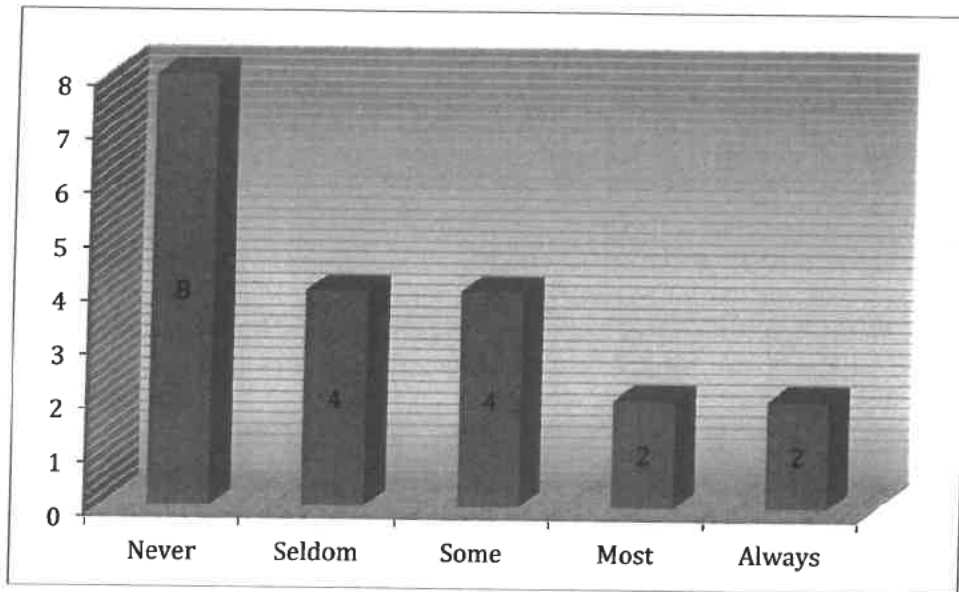


Figure 23. Phase One: Question 18 – “I am content to let others continue working in the same way as always.”

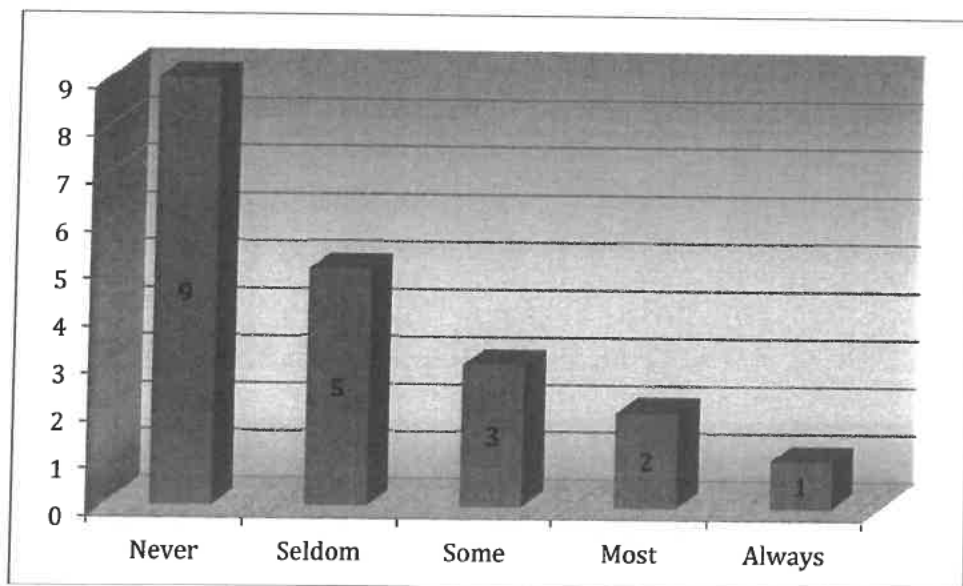


Figure 24. Phase One: Question 19 – “I make others feel good to work with me.”

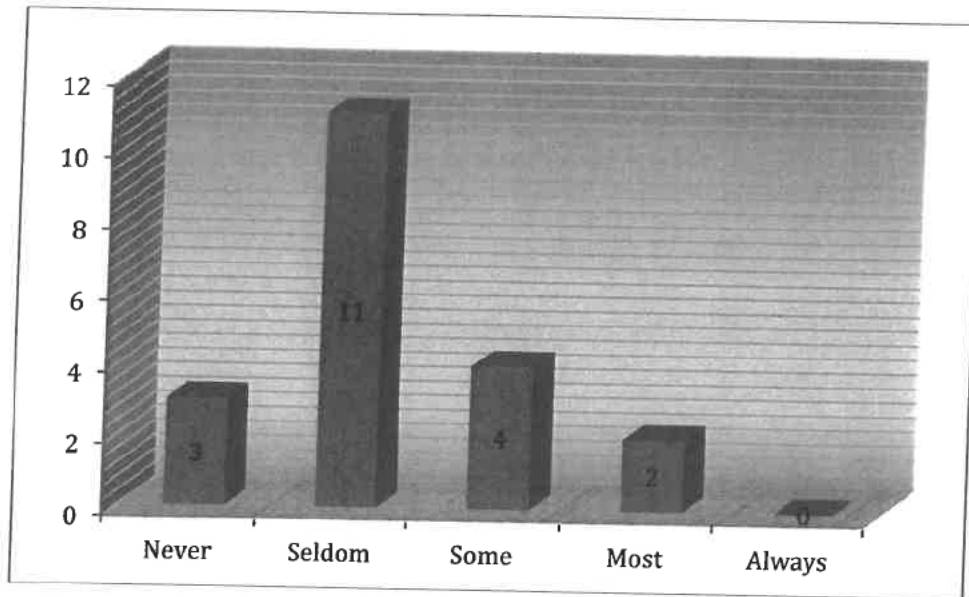


Figure 25. Phase One: Question 20 – “I think making risky decisions alone does not bother me.”

Phase One Seminar

A handout was presented in the seminar on quotes from notable people on leadership and each participant was asked to pick out a quote that best represent them. This was an excellent addition to the seminar as many of the participants were saying that they were going to make the quote that they selected a new life motto. Every participant agreed that there was, at least, one quote on the handout that was new to them and saw some relevance to the handout. See Appendix A for excerpts from the seminar..

Dr. Eversley used Gary Yukl's book, *Leadership in Organizations* to set the backdrop for the seminar. Many theories were introduced to raise the awareness of the participant's knowledge on the different types of leadership styles and gave examples of what each looked like. The part where the example was given proved to be most effective. The reason many participants concluded was that when the example was given the participants could envision themselves in the example.

On both the post and pre-test data collection instruments, there was particular effort to craft questions that would represent and tease out data to speak to the characteristics of both transformational and transactional leadership styles. The questions were random and not in any specific order as to offer more authenticity from the participant and give a better indicator of the participant's leadership style. This survey revealed that two-thirds of the participants were of the transactional leadership style. What was further observed through open dialogue was that the two-third population all unanimously agreed that it was more cultural and traditional influences that molded and shaped their ideology on leadership.

Just as alarming, when the participants were introduced to characteristics that lent themselves to transformational leadership, many of the participants admitted that those were foreign traits and did not seem to fit their model of leadership traits. For instance, charisma, according to Yukl was a necessity for transformational leadership. Leader Traits and Behaviors included but not limited to:

- Articulating an appealing vision
- Using strong, expressive forms of communication when articulating the vision
- Taking personal risks and making self-sacrifices to attain the vision
- Communicating high expectations
- Expressing confidence in followers
- Modeling behaviors consistent with the vision
- Managing follower impressions of the leader
- Building identification with the group or organization
- Empowering followers.⁵⁴

But many of the participants felt that this trait was a negative and deceitful character. See Appendix C for complete questionnaire.

⁵⁴ (Yukl 2010)

After the pretest questionnaire, the participants moved into the seminar. The seminar was entitled "Leaders and Leadership." The seminar was very engaging and was in an informal setting to promote more cohesion. Dr. Eversley gave insight and answered the relevant research question of what does leadership look like. He articulated that certain traits embody the essence of leaders and leadership. The proposed treatment included education as a treatment to the lack of prophetic leadership. This seminar highlighted the question of Leadership. What is it? Appendix A shows a portion of the seminar content that directly addresses the question of Leadership and sought to give an answer to the question.

The four factors of transformational leadership, that was mentioned in Appendix A showing excerpts from the seminar, made it a major point of dialogue. The participants in the seminar were very receptive to the seminar teaching but raised the question of what is leadership from a business perspective. This was an indicator that the participants were hungry for more information on leadership. This was also an indicator that the treatment was transforming the participants. The ultimate pinnacle was reached with the section of the seminar entitled "Application."

The application section was where Dr. Eversley began to integrate the practice with the theory. He did an excellent job of articulating all of the types of traits of transformational leadership. His ability to draw a sharp contrast between transformational and transactional leadership was fantastic, and the effectiveness was best seen in this section of the application. It was here that he began to show the participants what a model of a transformational leader looked like. Additional exercise was given to assist participants with the sharp contrast in a particular category. Examples were given on

exercise to see which statements have the participants used that best line up with transformational or transactional leadership. See Appendix A for the exercise on category and example exercise.

The breakthrough came when one of the participants asked, "I see the "what" of transformational leadership but can you explain the "how" of transformational leadership?" Dr. Eversley began by covering the PowerPoint slides of the seminar. This section was extracted from Gary Yukl's book, *Leadership in Organization*, in section nine. He articulated very clearly that leaders who want to transform their team set out to empower followers but he went on to connect that concept with the element of nurturing the team member. Another milestone came when Dr. Eversley lifted the concept of team playing and how the transformational leader's goal is modeling charisma and making the follower feel good about themselves to the point that they take ownership of the task or vision. This was truly a game changer in the seminar. See Appendix A for excerpts from the seminar.

Phase One Sermon

The sermon was designed to address the question raised by the hypothesis "What does leadership look like?" The focus of the sermon was to increase spirituality and awareness of the leadership in my context. The sermon was delivered with passion from Rev. Lamont Williams. The goal is an intentional effort to increase the education and theological foundation in the context, and the seminar and sermon model will be the research instrument. The ethos is to weave a theological thread from the Canon that uplifts the concept of leadership within the Canon. The sermon chosen was entitled "The

Four C's of Effective Christian Leadership.” The text was from Ephesians 2:1-10. This sermon was tailored to give attention to the theology that there is a level of leadership required to do ministry. Many people do not connect the Bible with good leadership. Many seem to think that it just mystically happens that the leader is put in place and then the ministry runs smoothly by chance. This sermon sought to bring focus and draw a theological tension to the notion that even after you have an understanding of leadership, you must still persevere to gain another lever of understanding that there is Christian leadership.

The sermon had four areas that challenged the participants to examine within themselves to see if they met the requirements of the sermon for Christian Leadership. Self-reflections were projected to see if they participants could identify with the four components of the sermon for Christian Leadership. *Your Calling, Your Commitment, Your Confidence, and Your Character* were used as a litmus test to resonate with Christian Leadership within the participants.

Additionally, great emphasis was used to raise support and encouragement to the participants. Yukl calls it charisma. The goal was to show the participants where they were deficient and then offer them the hope of Ephesians which lifts the faith that we are God's Workmanship. This is the essence of the Gospel to show humanity where we are inadequate without Christ and then offer the hope of the Gospel to a broken humanity. At the conclusion of the sermon the participants from the leadership team were gathered together in a brief session in the conference room of church for a review and polled to see if the Seminar and sermon were effective in raising their awareness of the need of leadership and spirituality. A second question was asked if their sermons raised their

education of how leadership is biblically necessary as well as naturally necessary. The response was unanimous that the seminar and sermon increased their awareness and knowledge of the role leadership play spiritually and naturally in the life of a leader. The levels were varied, but the conclusion was that the level of all the participants had increased. See Appendix B for the complete sermon.

Phase Two Seminar

A pre-test was given to the participants to measure their education, awareness, and level of conscientization before they were exposed to the second treatment. It was necessary to see the existing levels. This data from the pre-test gives the researcher a point of reference to measure any benefits from the second treatment. This data will also benefit the participants because it will allow them a place of reference to measure if they have been transformed as a result of the second treatment.

In figure 26, the data speaks to the participant's level of awareness to the needs of the oppressed that need to be encouraged or edified. This was significant because the results showed that fifty-five percent of the participants are never engaged in this trait. Notice only five percent even had a desire for that trait.

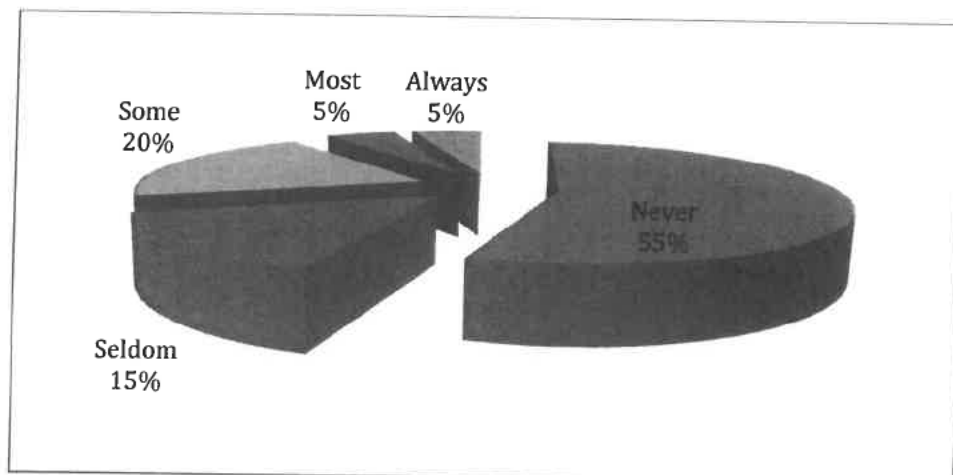


Figure 26. Phase Two: Question 1 – “I have a desire to speak direct messages from God that edify or exhort or comfort others.”

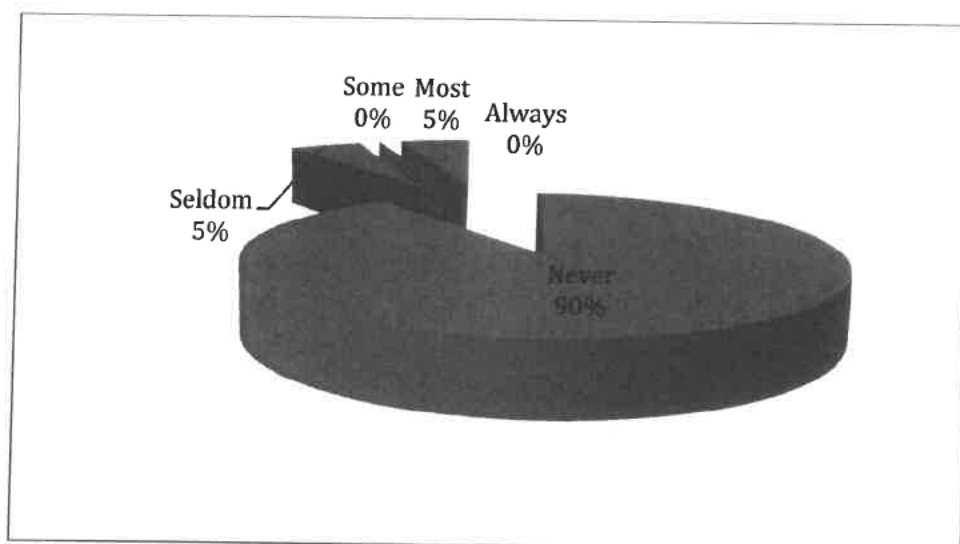


Figure 27. Phase Two: Question 2 – “I have enjoyed relating to a certain group of people over a long period, sharing personally in their successes and failures.”

In Figure 27, the participants data speak to the trait of being persona and approachable to the group as a leader. This data is significant because it speaks to the transformational traits of charismatic leadership. In figure 28, the data reveals that ninety percent of the participants have not demonstrated this trait. Neither have they received feedback from others acknowledging they see this character. More importantly, none said always!

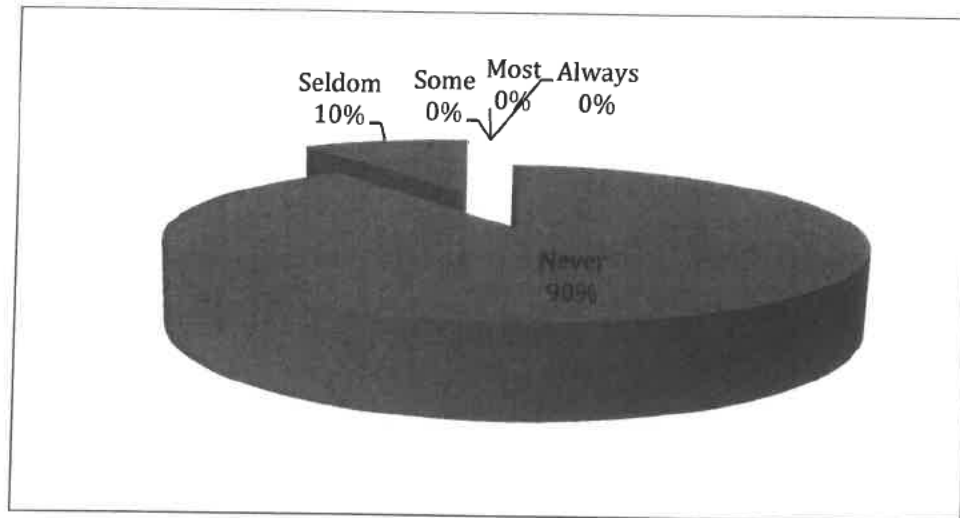


Figure 28. Phase Two: Question 3 – “People have told me that I have helped them learn some biblical truth in a meaningful way.”

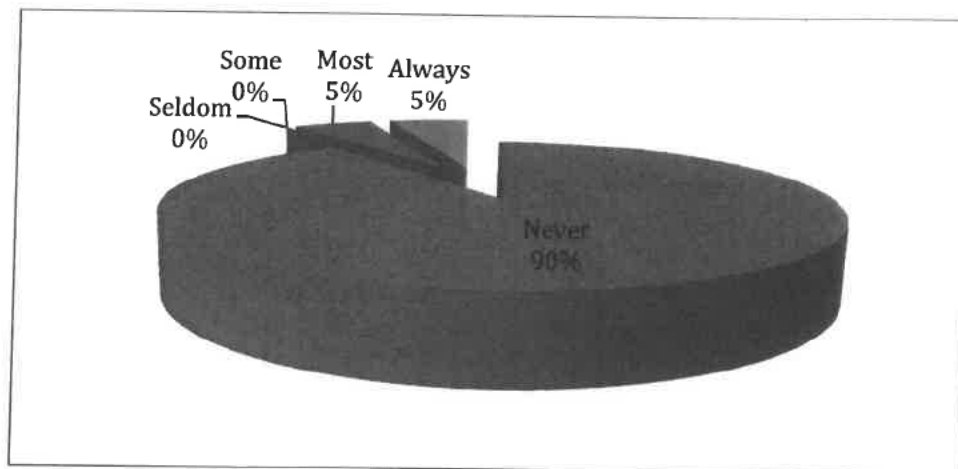


Figure 29. Phase Two: Question 4 – “I have applied spiritual truth effectively to situations in my life.”

In figure 29, the data reveals that the participants have had little to no practical application after they have received knowledge and training. This is very relevant to the trait of modeling knowledge before your subordinates. In the figure, 30, the data revealed that the participants are almost never engaged in positive reinforcement. This trait is a necessity, according to Yukl, for team members giving their all.

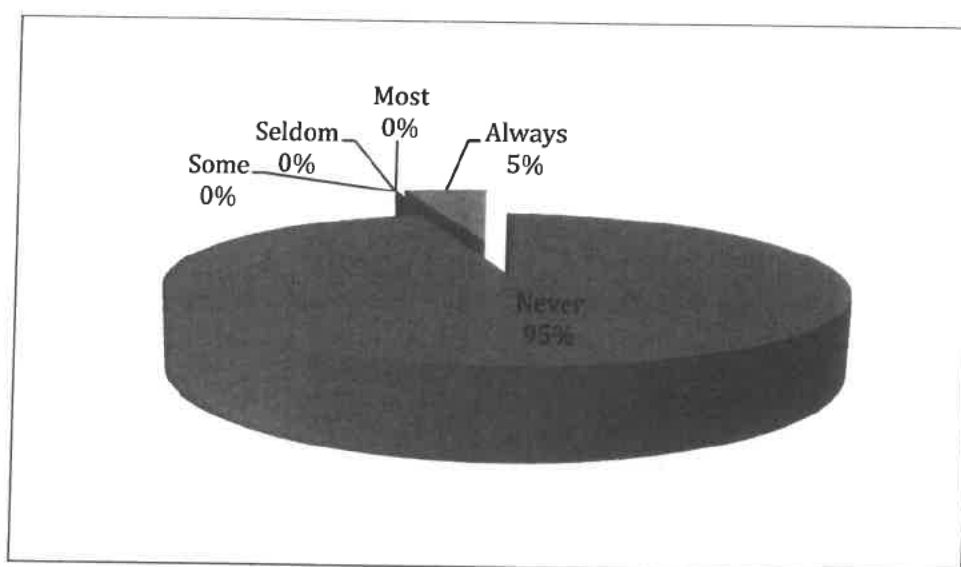


Figure 30. Phase Two: Question 5 – “I have verbally encouraged the wavering, the troubled or the discouraged.”

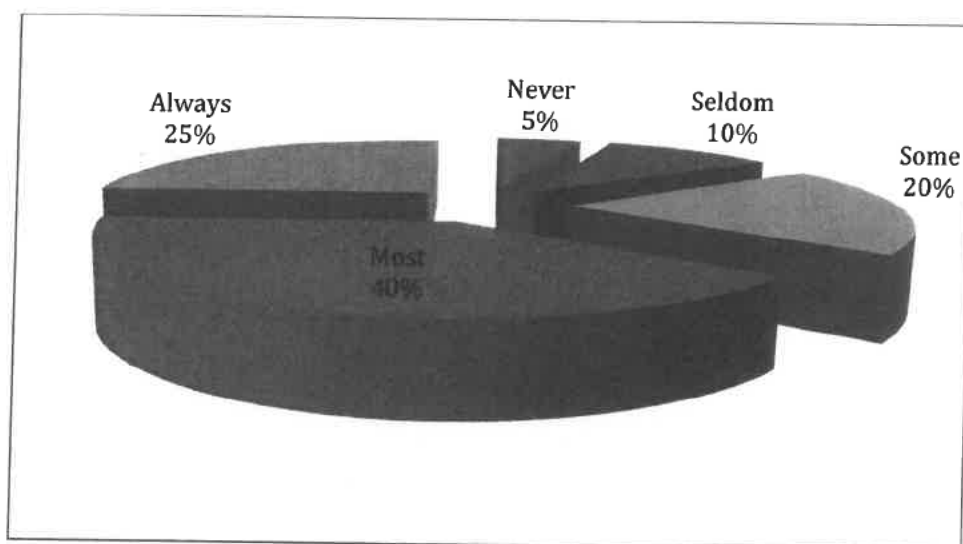


Figure 31. Phase Two: Question 6 – “Others in the church have noted that I was able to see through phoniness before it was evident to other people.”

In figure 31, the data reveals that the participants have only a forty percent rate that has the trait of visionary leadership. The ability to see through the mask is key in prophetic leadership. Note twenty-five percent think they possess this quality at all time. In figure 32, note the data revealed that fifty-five percent say they seldom look at other

leaders to relieve or offer their assistance. More importantly, only fifteen percent showed they possess this trait never!!

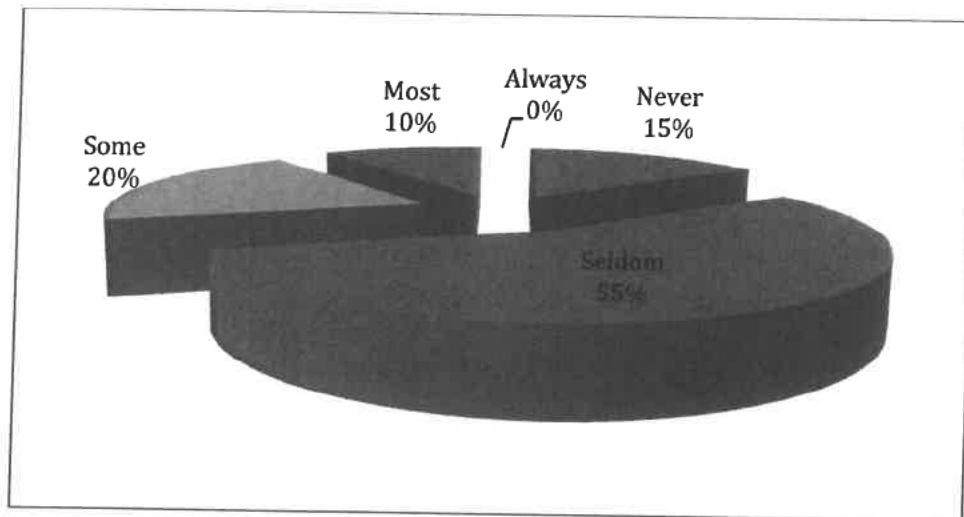


Figure 32. Phase Two: Question 7 – “I have assisted Christian leaders in relieving them for their essential job.”

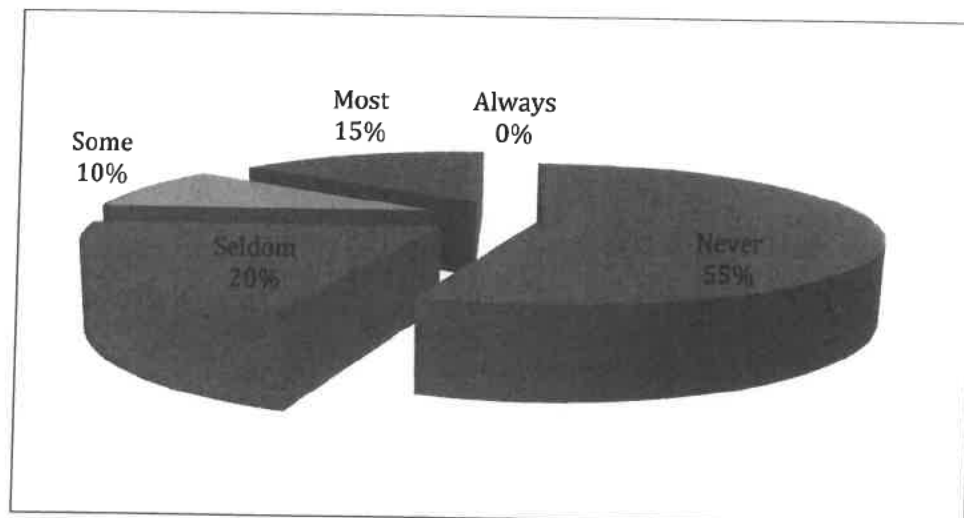


Figure 33. Phase Two: Question 8 – “I feel comfortable relating to ethnics and minorities and they seem to accept me.”

In figure 33, note the data revealed that the participants have a fifty-five percent rate of not feeling comfortable engaging with minorities. This is relevant for prophetic leadership because PL seeks to liberate the oppressed which usually are minorities. Sadly, no one said they do it always. In figure 34, the data revealed that the participants

confessed they are not sought out or looked to for vision or guidance when there is a crisis or issues. Remember; the participants represent the leadership of the context. This reveals the need for this treatment.

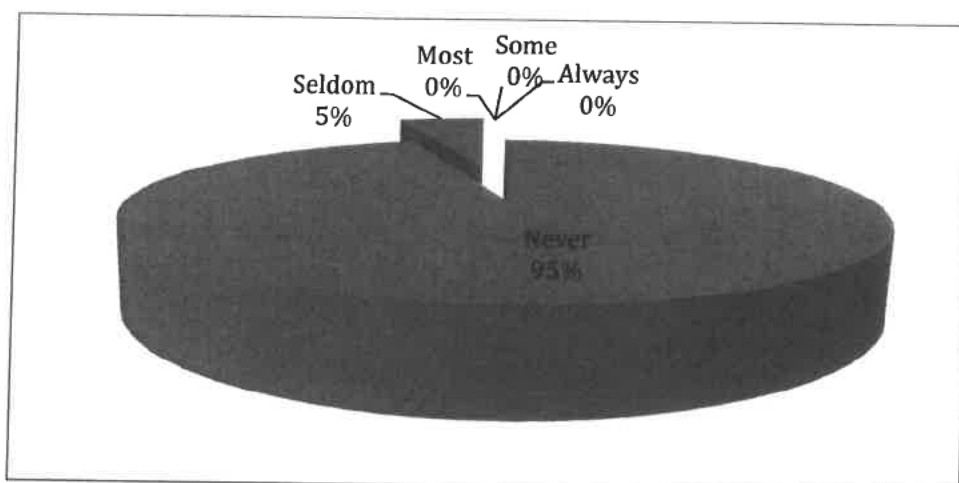


Figure 34. Phase Two: Question 9 – “When in a group, I am often the one others often look to for vision and direction.”

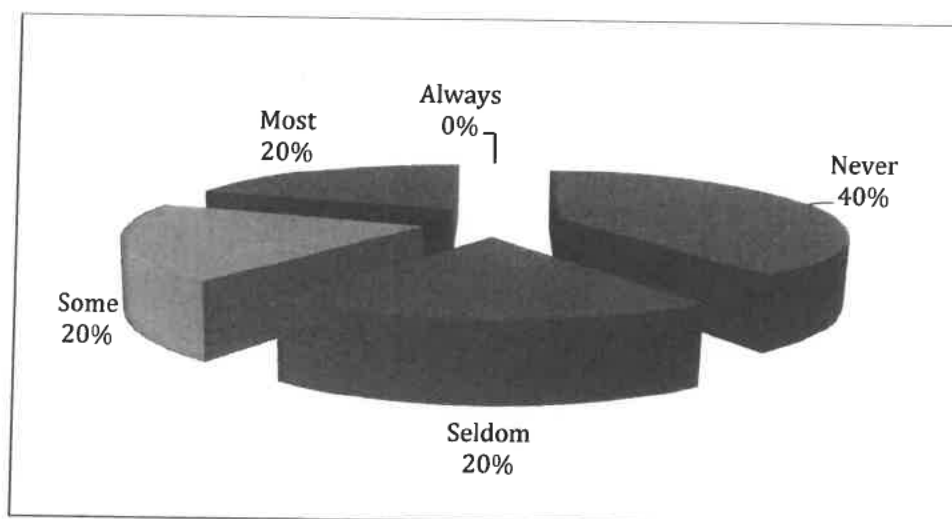


Figure 35. Phase Two: Question 10 – “When I speak people seem to listen and agree.”

In figure 35, the data reveals the participants level of charismatic leadership. Also, it reveals the participants level of influence. Note, that sixty percent of the participants make up the never/seldom which means that their voice is not received/agreed. In figure

36, the data reveals only five percent are rarely called on to help those in need and that ninety percent of the participants are not called on to help the oppressed or marginalized.

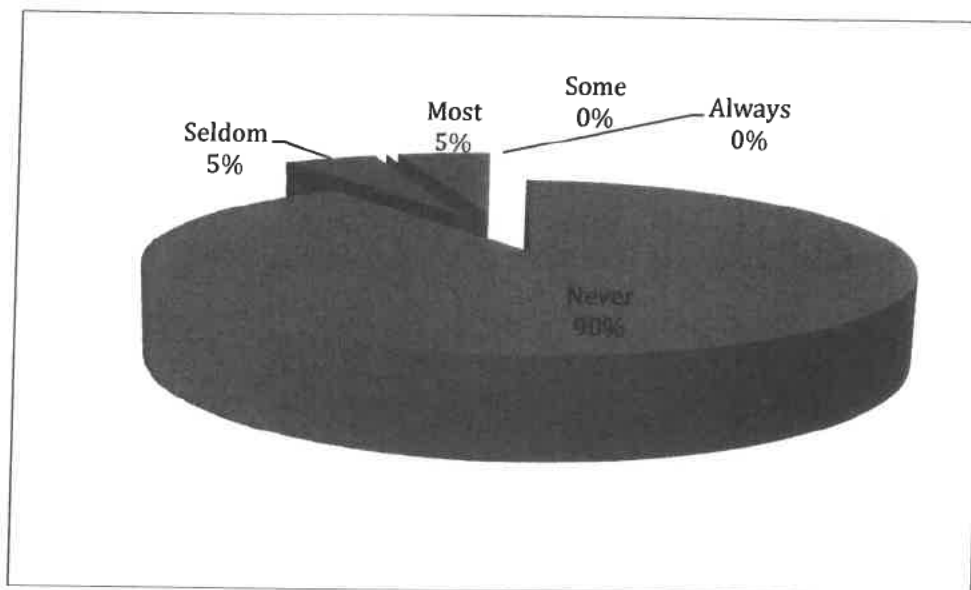


Figure 36. Phase Two: Question 11- People call on me to help those who are less fortunate

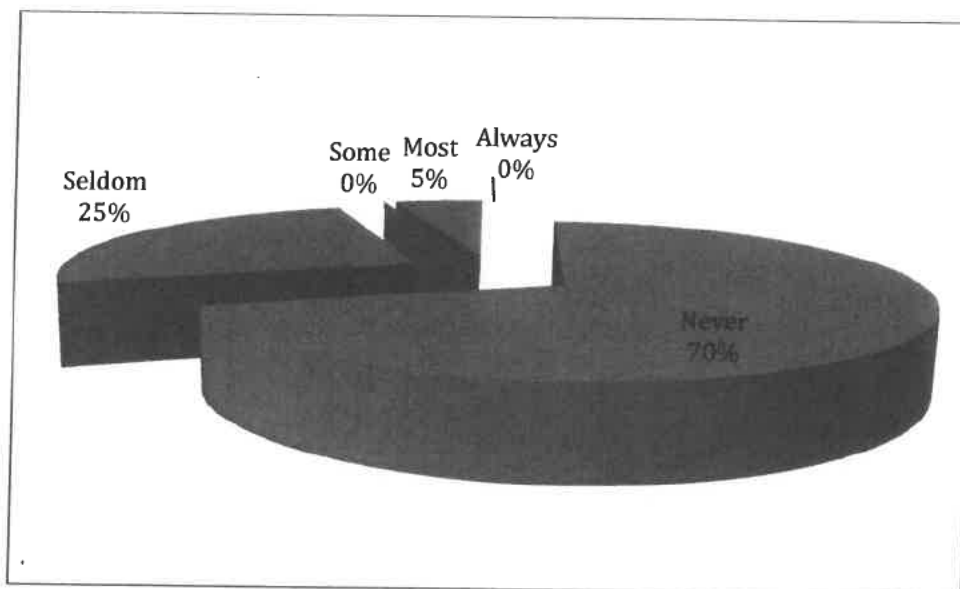


Figure 37. Phase Two: Question 12 – “When a group I am in lacks organization, I tend to step in and fill the void.”

In figure 37, the data reveals that the participants seventy percent of the time saw a need and chose not to rise to the occasion. Note, none express they do it routinely. In

figure 38, the data further reveals that the participants sixty-five percent of the time never enjoy nor take charge in social gatherings. Significant because team members need to know you're a team player, and you enjoy the task as much as they do.

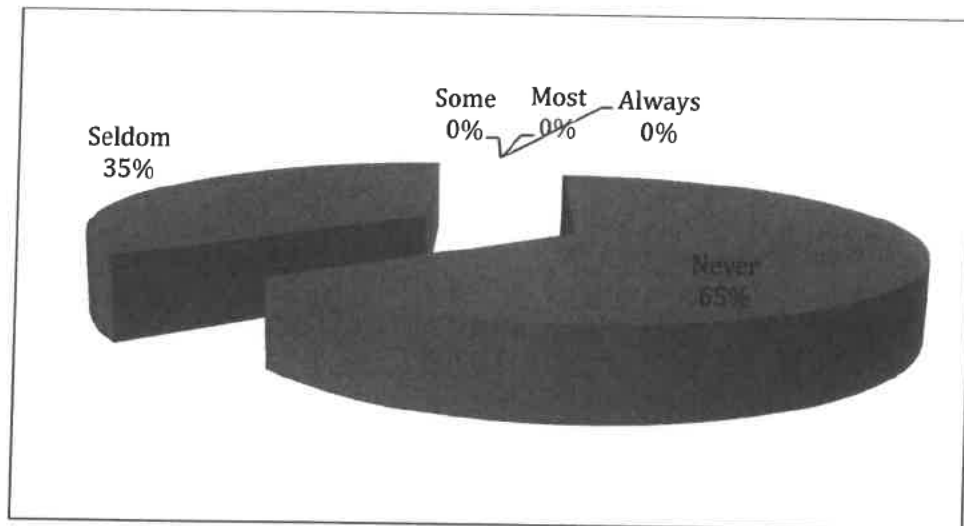


Figure 38. Phase Two- Question 13 – “I enjoy taking charge of church suppers or social gatherings.”

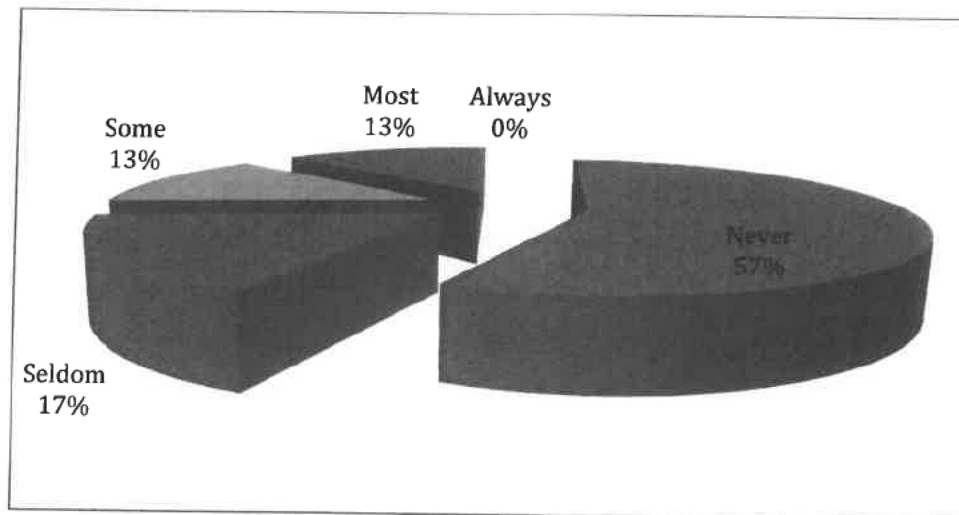


Figure 39. Phase Two: Question 14 – “I enjoy the details of organizing ideas, people, resources and time for more effective ministry.”

In figure 39, the data reveals that fifty-five percent of the time the participants do not enjoy the trait of leadership like organization and time management. More relevant, none seems to say that is a routine trait. In figure 40, the data revealed that seventy-five percent of the times the participants didn't have enough faith and worked combination. They seem to lack confidence.

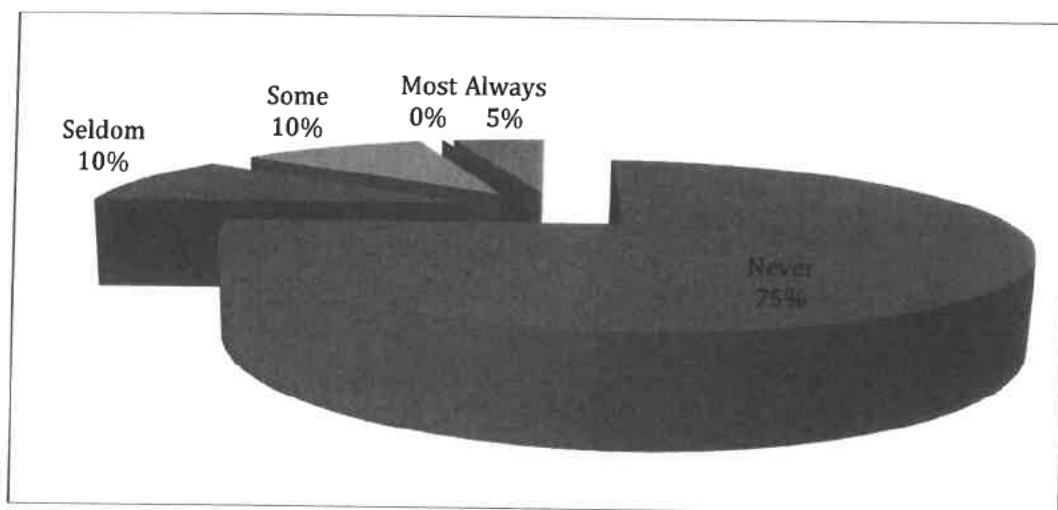


Figure 40. Phase Two: Question 15 – “I have believed God for the impossible and have seen it happen in a tangible way.”

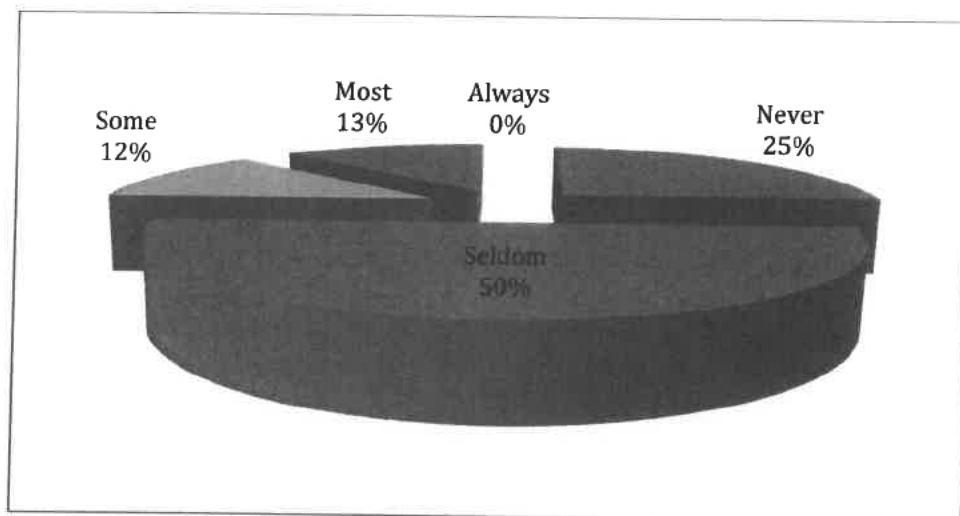


Figure 41. Phase Two: Question 16 – “When I hear a prayer request, I pray for that need for several days at least.”

In figure 41, the data reveals fifty percent of the time the participants do not internalize the needs of the oppressed to the extent they monitor the end results. In figure 42, eighty percent care who gets the credit when a job is done well. The data reveals the over half of the participants desire some level of recognition for their efforts. Interestingly enough, none of the participants said they do what they do just because they love it.

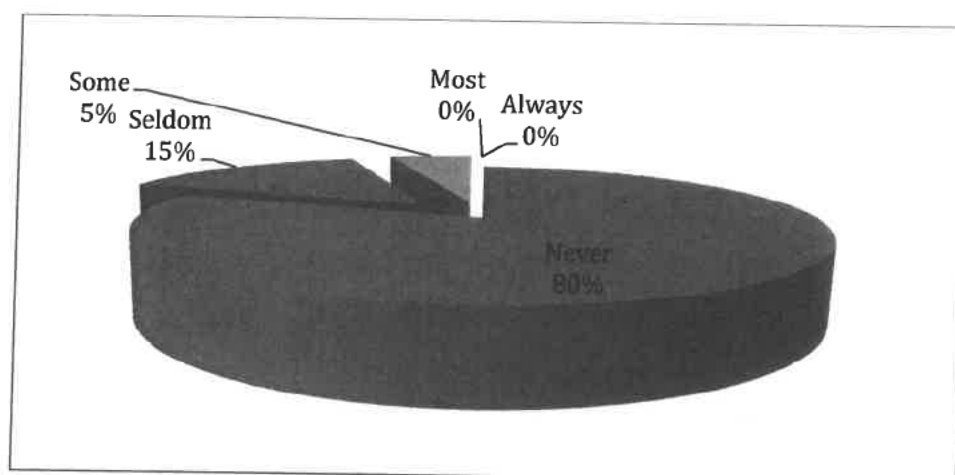


Figure 42. Phase Two: Question 17 – “When I serve the Lord, I really do not care who gets the credit.”

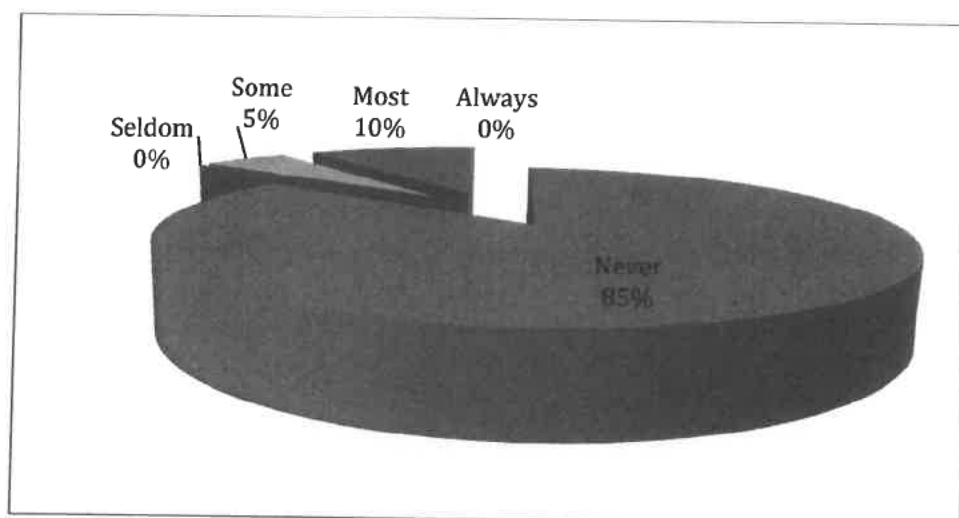


Figure 43. Phase Two: Question 18 – “I am not poor but I can identify with poor people.”

In Figure 43, the data reveals that the participants do not seem to recognize that the poor have a struggle and limitations. They appear not to have a sense of empathy for the poor. In figure 44, the data reveals that the participants have skills that connect with the perplexed, guilty, and those with addictions. There is a seventy percent total with the never and the seldom population. This data also suggest that the participants do not enjoy nor possess the leadership traits that are concerned for the subordinates. Prophetic leadership seeks to lift the voice of the voiceless from the dominant culture.

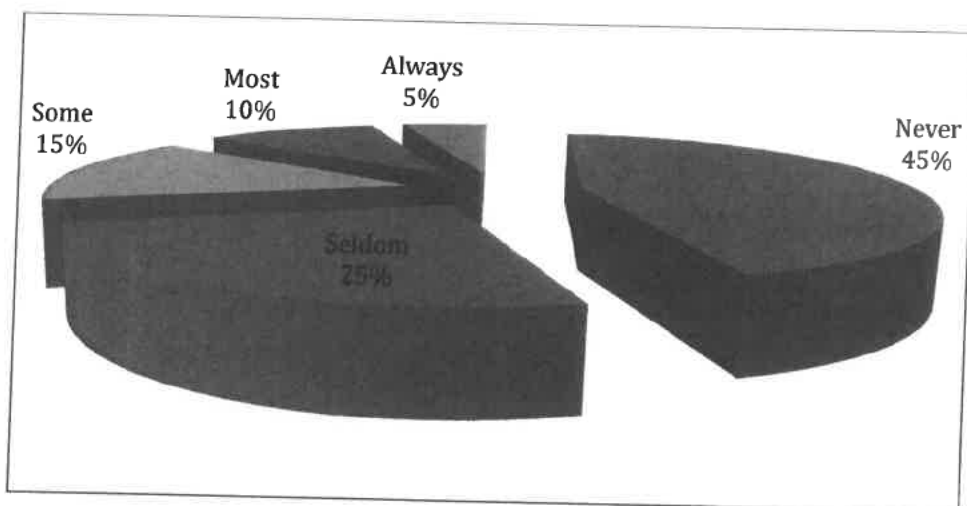


Figure 44. Phase Two: Question 19 – “I have a desire to effectively counsel the perplexed, the guilty or the addicted.”

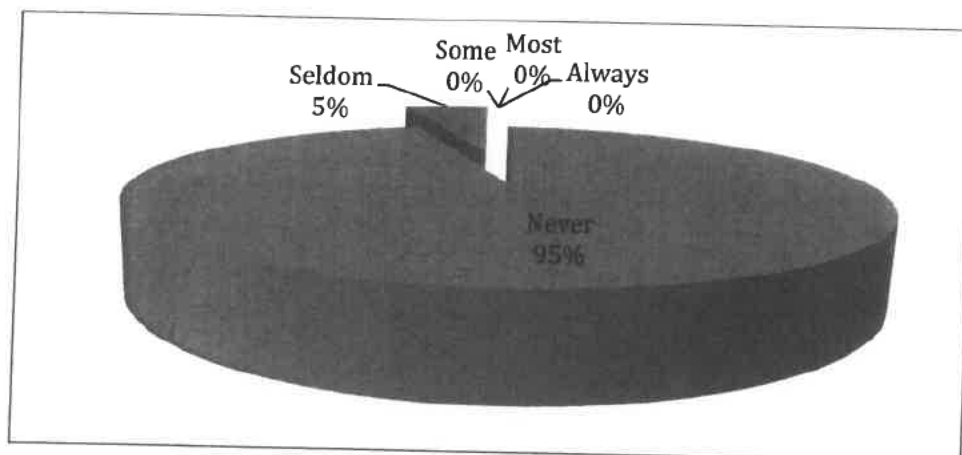


Figure 45. Phase Two: Question 20 – “When I do things behind the scenes and others are helped, I am joyful.”

In figure 45, the data reveals that the participants are not happy when they work behind the scene and are not recognized. The data supports the participants do not desire to be overlooked when they have put forth efforts. Additionally, the data reveals that none of the participants desire to work joyfully and not get credit. More importantly, none of the participants said this was a typical characteristic theirs.

A second seminar and sermon series was implemented to treat further the problem. Dr. Eversley conducted the seminar and a pretest was given to all participants to gain data on what the participant's knowledge of Prophetic Leadership. The participants are the same sample group from the phase one. The seminar focused on raising the level of understanding of what and how prophetic leadership can address issues surrounding the context. Additionally, the seminar will cover working definitions of prophetic leadership that are about the context. This is important because of the gargantuan options of definitions and misconceptions surrounding prophecy and prophetic leadership.

One of the amazing points of the seminar was that no one had ever heard of prophetic leadership. This was a major point of a breakthrough because now the platform was present for a teachable moment. The atmosphere was now conducive, and the state was set for transformation. Dr. Eversley, skillfully, like a veteran surgeon, began to weave a theological thread for the necessity of a prophetic voice and prophetic leadership to be in operation within the context at Diggs Memorial and by in large, the community in which we serve.

The question was raised by Dr. Eversley that ignited provocative dialogue was, "Where is the man who can see through the ticker tape and confetti to discover which

way the parade is headed, why it started in the first place and, particularly, who is riding up front in the seat of honor?"

After that, the demeanor of the participants as well as the researcher was life changing and was clear that transformation was taking place. Dr. Eversley capitalized on this moment by introducing characteristics that make up a prophetic leader. For example, a prophetic leader requires a calling and strong integrity, citing Amos 7:15; Gal.1:1; as a reference. This was significant because it was synergized with the previous seminar where he argued Yukl's position that good leaders need to possess charisma and some of a charismatic leader characteristics were character-integrity. Additionally, the sermon, The Four C's of Effective Leadership, four points included calling and integrity.

Another aspect of prophetic leadership seeks to bring justice and righteousness. The References from Acts 10: 28-29; Jer. 9:24; Mic. 6:8 were highlighted as biblical examples that the Word of God in fact supported this prophetic leadership mandate. This was very relevant because the emphasis was strengthening the participant's spiritual awareness and education and raising the participant's conscientization for prophetic leadership. This was endured with a lens on releasing the voice of the prophetic.

The climax of the seminar was when Dr. Eversley gave particular attention on what prophetic leadership looks like. He introduced the concept of "Challenge the Normative." Here he urges the participants to seek God's courage to speak out against the normative that aims to marginalize, oppress, and dehumanize society. Examples were given for discrimination in the ministry or favoritism. Do not be afraid to challenge the normative. He skillfully argued that we can challenge the normative without being disrespectful. The warning was issued not to be guilty of the very normative in your

quest to challenge the normative. He argued that you could address the favoritism in the ministry without publicly disrespecting the office of authority. You can express your concern to the pastor without disrespecting the office of pastor. Wow! Now, the participants saw an outlet to voice their concerns in an intellectual manner. The message of the prophetic leader seeks to challenge the normative. Prophetic leadership seeks to challenge traditions, doctrines, and dominant culture. See Appendix A for excerpts from the seminar.

Phase Three Seminar

The conclusion of the seminar and sermon treatment was implemented in this phase. The purpose of the seminar for this final phase was to recapture all of the education and theory that was presented in the two previous phases. The goal was not to introduce any new material as much as it was to capture the essence of what leadership is and narrow the lens to prophetic leadership. The test the level of awareness and education Dr. Eversley created live mock scenarios that would embody the fundamental principles of leadership and more specifically prophetic leadership. For example, there was a group section exercise and the groups were instructed to take the trust or mistrust exercise. See Appendix A for the trust and mistrust exercise. This was relevant to the research because Yukl 's model mentioned earlier developed the concept that if a leader is to be effective they must win the confidence and trust of the follower.

The hope was that this exercise would cause each participant to see if they were harboring deep-seated issues of distrust. More importantly, as it relates to prophetic leadership, to guide the participants to understand that even in a church setting,

congregants deal with mistrust issues with leadership and may be the reason that some congregants respond the way they do to the current leadership. The goal is to challenge the participants not to assume that a follower is trusting of you and your decision making. The exercise represented examples in everyday life situations and then the participants were asked what would be their response.

For example, question six on the exercise asked if you acknowledge the intent and risk of innovation first, and then address the issue with your honest opinion would build the trust or build mistrust of the followers. So many times leaders make decisions knowing that there may be risk and even loss of life but fail to disclose this information until the tragedy occurs. The followers are left out of the process and feel that they could not make a educated decision because all of the information was not revealed. This was a very engaging exercise and the participants gained real-time benefits from other participants because they had to share their proposed decision-making skills with their peers as they were developing. The benefit was to have other participants weigh in on the actual process while the participants is developing the decision making.

This was also to show the participants the danger of making decisions in leadership without doing critical thinking. More importantly, they had to not only explain but defend why they decided on the particular recommendation. At the same time, the participants were divided into different groups and asked to read a case study and dialogue about the choices they would conclude. The goal was to give the participants a scenario that happened in an organization regarding trust and mistrust. The case study would ultimately reveal if the participants were now using the leadership skills such as critical thinking, and the Full Range of Leadership Model Bass and Burns

developed in their decision making. This created a very robust environment, and finally, the participants were exposed to criticism that Brueggemann spoke about.

Prophetic leaders see the world or a situation as it is and then use inspiration and guidance for God to guide their thinking and imagination to see an alternative to the current situation. The participants were reminded that the role of the prophetic leader is to lift up hope in a hopeless situation by challenging those in the hopeless situation to look up to God and use their imagination or faith in God to see an alternative to what they are currently dealing with.

At the same time, the concept of Yukl was reinforced regarding the role transformational leadership plays in your decision making process. The exercise was to strengthen and increase the participant's awareness that their charisma, character, and integrity were out for scrutiny by their peers. See Appendix A for the complete case study.

In the end, the participants acknowledged that this process made them feel very vulnerable. At the same time, the exercise proved to be effective because the awareness was evident in the level of robust dialogue. To further reinforce the concepts learned, there was another group session. There was a case study introduced to the participants. This case study was not discussed but presented to the group. It was finally evident in the participant that transformation had taken place as they began to dialogue about characteristics that Yukl spoke of. It was refreshing to hear the participant consider the team members perspective. To see the participants ask the other peers if they understood what was the goal of the assignment was another indicator that the lever had been raised. Finally, the participants took ownership of the group session as if they had designed the

lesson. What a transformation. The time was set for one hour for group sessions but the session extended for another forty-five minutes as the participants did not even want to end the exercise. This was a significant observation for leadership and prophetic leadership. See Appendix A for excerpts from the seminar.

Phase Three Sermon

There was a sermon that followed the seminar. The sermon sought to embody the summation of the seminar and sermon treatment. The sermon was designed to address the question raised by the hypothesis "What does Prophetic Leadership look like?" The focus of the sermon was to raise spirituality and awareness of the prophetic leadership in my context. The sermon was delivered with passion from Rev. Lamont Williams and was entitled, "Where Have All the Prophets Gone?" The goal is an intentional effort to increase the education and theological foundation in the context and the seminar and sermon model will be the research instrument. The ethos is to weave a theological thread from the Canon that uplifts the concept of prophetic leadership within the Canon. This sermon was in the form of a relevant question. This question was extracted from Marvin McMickle's work *Where Have All the Prophets Gone?*⁵⁵ Along with McMickle's work was Brueggemann's concepts from *Prophetic Imagination*. The objective of the sermon was to bring a synergy of the natural and the spiritual awareness of Christian leadership. The emphasis was on unleashing the prophetic voice! The participants were educated about Brueggemann's concept of the task of prophetic preaching which is to cut through the numbness, to penetrate the self-deception from the dominant culture so that the result

⁵⁵ Marvin McMickle, *Where Have All the Prophets Gone?* (Cleveland, OH: Pilgrim Press, 2006).

is God is confessed as Lord! The participants were challenged to engage in prophetic preaching. Each participant was encouraged to be a prophetic preacher. The participants were further educated that we are prophetic preachers when we challenge the normative. Addressing the elephant in the room, education was given to the participants that we are all preachers and not necessarily from a pulpit but in our daily lives. Nora Tisdale's model was introduced to answer the relevant question of what does prophetic preaching look like:

- Prophetic preaching is rooted in the Biblical witness.
- Prophetic preaching is countercultural and challenges the status quo.
- Prophetic preaching is concerned with evils and shortcomings of the present social order and it often concentrates more on corporate and public issues than on individual and personal concerns.
- Prophetic preaching requires the preacher to indicate both what things are not of God in the world (criticizing) and the new reality God will bring to pass in the future (energizing).
- Prophetic preaching offers hope of a new day to come and the promise of liberation to God's oppressed people.
- Prophetic preaching incites courage in its hearers and empowers them to work to change the social order.
- Prophetic proclamation requires of the preacher a heart that breaks because of the things that break God's heart; a passion for justice in the world; the imagination, conviction and courage to speak words of God; humility and honesty in the preaching moment; and a strong reliance on the presence and power of the Holy Spirit.⁵⁶

At the conclusion of the sermon the participants from the leadership team were gathered together in a brief session in the conference room of church for a review and polled to see if the Seminar and sermon were effective in raising their awareness of the need of prophetic leadership and spirituality. A second question was asked if the sermons raised their education, awareness, and spirituality of how prophetic leadership is biblically necessary as well as naturally necessary. The response was unanimous that the

⁵⁶ (Tisdale 2010:10)

seminar and sermon raised their awareness and education of the role prophetic leadership play spiritually and naturally in the life of a Christian leader. The levels were varied, but the conclusion was that the level of all the participants had increased. See figure below to view sermon details. See Appendix B for the complete sermon.

Phase Four Community Day

After the conclusion of the seminar and sermon series, the participants were encouraged to participate in a community day. The purpose was to provide a platform for prophetic ministry. The community was invited to come and receive many much-needed services such as free clothes, food, medical needs, and social needs. The participants were the servers to see firsthand what prophetic ministry looks like. They were the volunteers for the various stations providing the services. The participants were polled while when they left their two-hour duty station if the training has a positive effect on how they interact with the community of marginalized and oppressed. The responses were all favorable from the participants and all acknowledged that the education from the seminars and sermon were efficient and had a favorable influence on their engagement on Community Day.

Phase Five Retreat and Reflections

The conclusion to the treatment, for my context at Diggs Memorial United Holy Church, is void of prophetic leadership which empowers oppression and dehumanization which negatively impacts social transformation (human rights), was a mini retreat. The purpose of the retreat was to assemble for a time of reflections and testimonials. The

mini-retreat started off with a thank you from the researcher to the facilitators, assistances, and the participants for the relative role each played in the identification, research, and implementation of the treatment for the problem identified. All of the participants were present and the testimonials were amazing. One, in particular, was the secretary who was very standoffish and introverted. The transformation she demonstrated was very noteworthy. She remarked that the education, awareness, sermons, and spirituality of the Word of God interwoven into the effort were an enormous success to her and that she plans to make the long-term adjustments for personal transformational leadership. The youth president, who is still in school, remarked that he will now begin to engage more now in prophetic leadership in his circle of students. At the conclusion of the retreat, all of the participants were praised for hanging in there to the end. Additionally, the participants were given certificates of appreciation to show how much their commitment was valued and appreciated by the researcher.

Summary of Learning

This qualitative research project has sought to explore and evaluate two paramount issues: 1) the different leadership styles that impact effective leadership, 2) to apply a treatment of seminars and sermons to the context that is void of prophetic leadership to see if the treatment will raise the level of awareness and conscientization in the participants.

While there is a plethora of leadership styles and theories that could offer insight into leadership and leaders, transformational and transactional leadership theories were chosen as the vehicle to bring awareness and education to the participants. It is my

conviction that other traditional leadership theories fall short of the objective of illuminating the relationship between superiors and subordinates in the rapidly changing world in which we live. On the other hand, this project identified characteristics in the transformational leadership theory that addressed the needs of the participants of this research project such as relationships amongst leaders and followers, superiors and subordinates, and priest and parishioner which has historically been ignored by the dominant culture.

This research submitted a hypothesis based on the research formula ($A + B = C$). That is, if you have a problem (which is the lack of prophetic leadership) and you apply a treatment to the problem (which was a series of seminars and sermons along with a Community Day concluded with a mini-retreat), our hypothesis, (that the participants of the context would raise their level of awareness, education, and conscientization that would lead to a raised level of engagement), would be the expected end results.

After assembling the focus group and coming to an agreed upon conclusion of an identifying problem in my context at Diggs Memorial United Holy Church, void of prophetic leadership which empowers oppression and dehumanization which negatively impacts social transformation, treatment was implemented. It can be concluded that the participants' awareness, education, and level of conscientization was raised. This conclusion was the results of pre-test and post-test questionnaires tailored to the needs of the participants. Conclusively, the data support that the education of the participants has increased by the intense and thorough seminars and sermons.

The seminars were the results of research, experience, and scholarly textbooks from nationally recognized scholars. This made for a measurable outcome because the

participants could be measured by what education they have before the seminars and the level of education after completing the seminars. The sermons were designed to increase the spirituality and bring synergy between theory and practice. The outcomes were measured at the end of each seminar and sermon series with a post-questionnaire. The results supported the hypothesis that the level would increase. It is worth noting that some of the participant's level increased more than others, but the conclusion was that there was an increased level of all participants.

The treatment not only impacted the participants of the leadership team of DMUHC but I was impacted and observed transformation within. The treatment of the seminars and sermons transformed me to think more critically. In addition to thinking more critically, the project raised the level of consciousness within me. Going out into the community and seeing the hungry, the marginalized, the oppressed, those with inadequate food, and basic necessities of life has caused my awareness to be raised. Inadequate housing, health care, education, employment or dignity are areas that I have increased awareness and empathy as a result of this project.

The researcher's ability to listen and problem solve has been raised as a result of the seminars and group participation of the leadership team. They have shown me that leadership, motivation, and community engagement is possible if a treatment of education and training through seminars and sermons along with a community day and mini retreat.

Pre and Post Assessment Results

The pre and post assessment results at the end of each seminar and sermon series are provided below. The question was asked at the beginning and again at the end "Do

you practice"... transformational leadership in figure 46, prophetic leadership in figure 47, and alternative community leadership in figure 48. Note that the one equals never; two equals seldom, three equals some, four equals most, and five equals always. The data revealed that there was a significant change in the post and pretest data. It was clear from the data that there was a significant transformation as a result of the treatment. The participants all experienced some level of change even though some was more noticeable than others. See figures below:

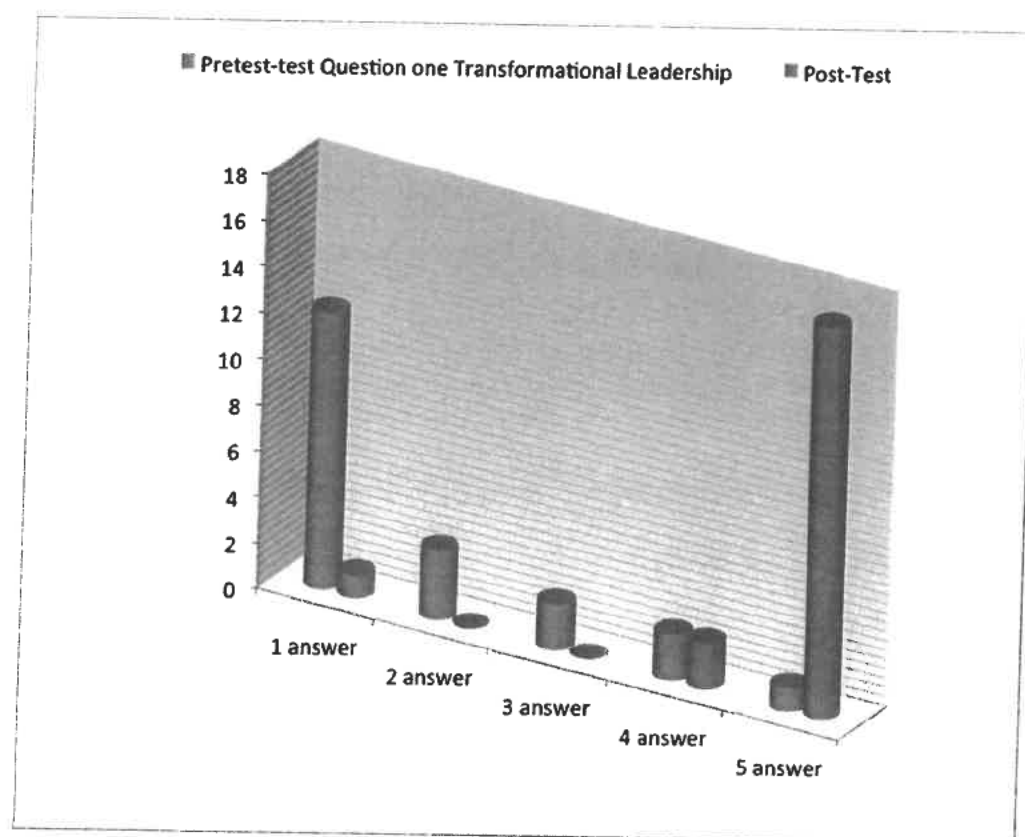


Figure 46. Pre and Post Assessment Questions 1: Transformational Leadership

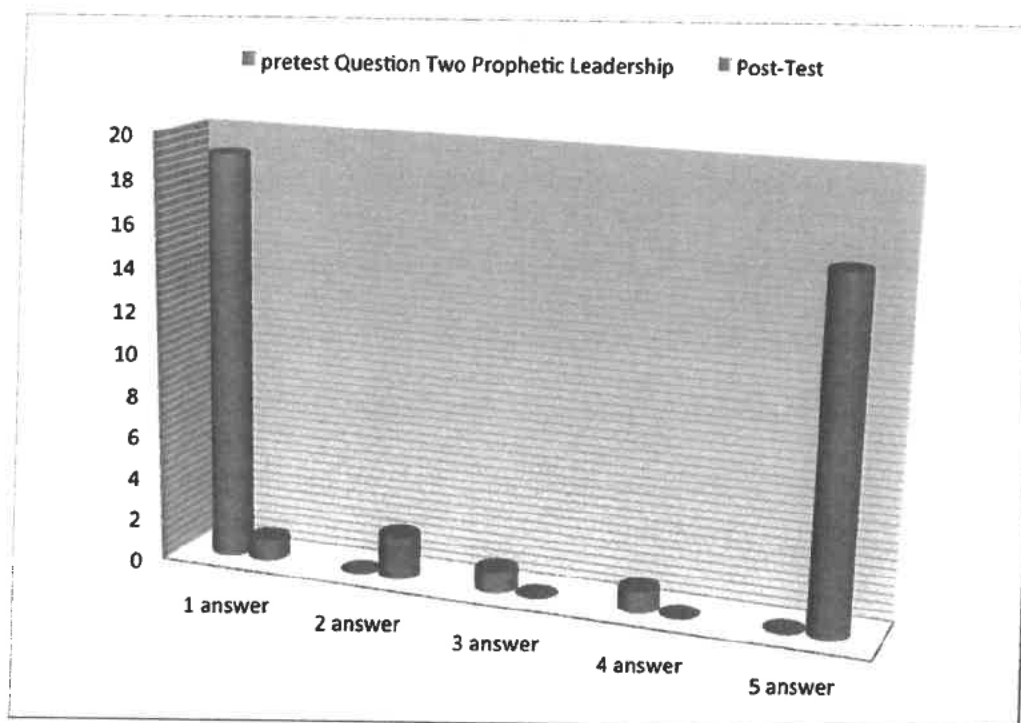


Figure 47. Pre and Post Assessment Questions 2: Prophetic Leadership

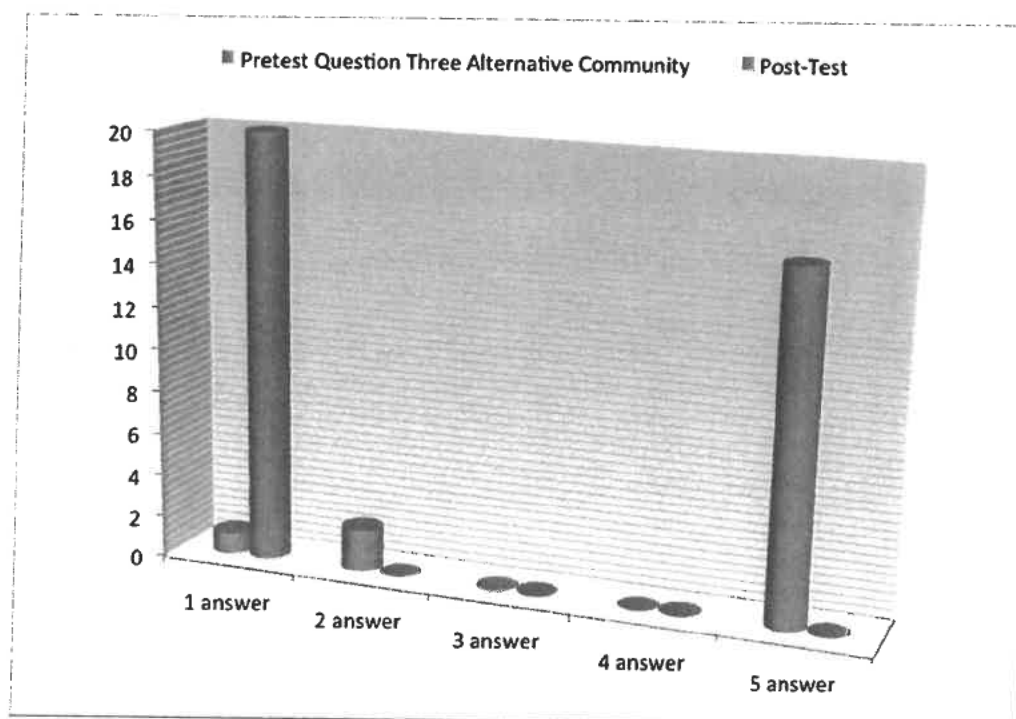


Figure 48. Pre and Post Assessment Questions 2: Alternative Community

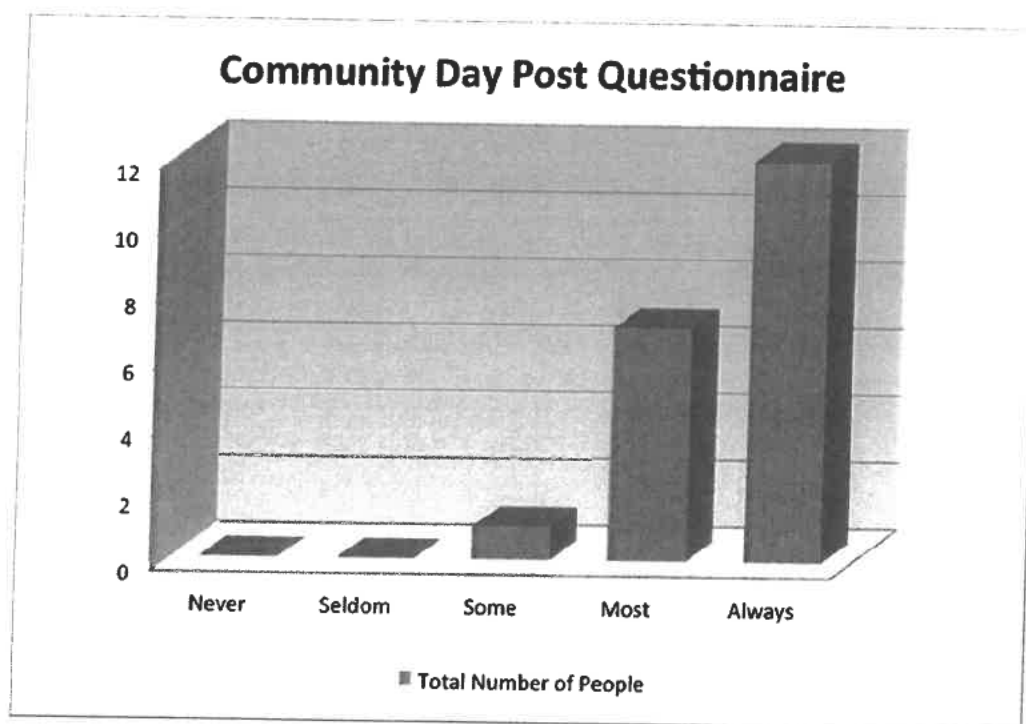


Figure 49. Community Day Post Questionnaire Results

This is the most significant graph. This graph demonstrates that the participants have experienced transformation with all having some desire to engage in social transformation again. 60% said definitely; 35% Most; and 5% said, at least, some likely to repeat their participation. But none said never! The question was asked of the participants would they participate in another community day? The hypothesis is correct.

Conclusion

This qualitative research project has sought to unleash the prophetic voice. People are suffering and in a day and time when the dominant culture is all about the get rich quick scheme someone must have compassion to hear and respond to the cry of the oppressed. Crying is not a new phenomenon but the hope of this work has been to draw attention to the fact that things can change for those who are crying. I think David summed it up best when he offered hope to the believer in lament when he proclaimed in

Psalms 30:5, "Weeping may endure for a night, but Joy comes in the morning." David reminds us that no matter how dark the night, there is a message of hope for the believer if you can only use your prophetic imagination and 'see' or imagine hope in a hopeless situation. The old Patriots said it like this: "This too shall pass." DMUHC has been featured in several high-profile articles in the local newspaper as well as television appearances because of the level of engagement and social transformation in the community.

Recommendations and Limitations

Because transformational and transactional leadership is a fairly new phenomena, James Burns introduce this concept in his book *Leadership* in 1929. It would be great if the research used from this qualitative work would be considered as a foundation to further the dialogue and advance the understanding of this field.

To offer criticism to the research, it would be more beneficial to the area of study of leadership if a larger sample size would be used. The sample size used in this research project represents a smaller population which doesn't represent the larger population sample. That is to say, when considering the vast number of people and the possibilities of different issues they bring to the discussion, this research offers data but not for the more global discussion. Therefore, a research project that has a larger sample size would yield a more dependable and reliable and broader result. The interest is great to know what the effectiveness of this treatment on a different cultural group. More specifically, interest is great that would also further the clarity of the efficiency of this treatment on different nationalities and ethnicities around the world. Would the levels be the same and

would the outcome and effect on the hypothesis be the same. Finally, another criticism would take into account the fact that the participants performed self-evaluations and thus the results might be slightly or even more precisely varied by some other participant with whom the participant interacts with.

Limitations

Objectives of this research will be to raise awareness, education, and conscientization of the participants while seeking to improve the relationship between the superior and the subordinate. However, some limitations were discovered during the research process. One of the limitations is the sample size. The researcher selected all those in the context that holds a leadership role. The total was twenty participants who become the sample size for the research project. However, the sample size doesn't represent the more global issues that impact transformational leadership at large. While this research addresses the specific issue of the lack of prophetic leadership at Diggs Memorial UHC there exist greater issues that this research will not address. Furthermore, the culture at Diggs Memorial is predominately African American; however, the sample size is not sufficient to represent the different cultures that exist in a broader sense of the world. The participants that were used in this research were from the same ethnic background, African American. Another limitation is that there is ever evolving research.

APPENDIX A

PHASE ONE THRU THREE SEMINAR HANDOUTS

Phase One Handout Seminar One:**On Leaders and Leadership Leadership Quotes that Represent You**

Instructions: Please read the handout of people who have made a lasting legacy in our Country. Choose one that best represent you and be prepared to discuss your choice.

Every man of action has a strong dose of egotism, pride, hardness, and cunning. But all of these things will be forgiven him, indeed, they will be regarded as high qualities if he can make them the means to achieve great ends.

Charles de Gaulle

A leader is a dealer in hope.

Napoleon I

An automobile goes nowhere efficiently unless it has a quick, hot spark to ignite things, to set the cogs of the machine in motion. So I try to make every player on my team feel he's the spark keeping our machine in motion.

Knute Rochne

When Pack meets with Pack in the jungle, and neither will go from the trail, Lie down till the leader have spoken, it may be fair words shall prevail.

Rudyard Kipling

Nearly all men can stand adversity, but if you want to test a man's character, give him power.

Abraham Lincoln

Never tell people how to do things. Tell them what to do and they will surprise you with their ingenuity.

George Smith Patton

The question, "Who ought to be boss?" is like asking, "Who ought to be tenor in the quartet?" Obviously the man who can sing tenor.

Henry Ford

If you don't know where you want to go, it doesn't matter how you get there.

paraphrased from Lewis Carroll

The genius of a good leader is to leave behind him a situation which common sense, without the grace of genius can deal with successfully.

Walter Lippman

I sit here all day trying to persuade people to do the things they ought to have sense enough to do without my persuading them.

Harry S. Truman

Category and Example of Yukl's Different Leadership Styles

Phase One Seminar: Leaders and Leadership

Instructions: Please use this exercise to find the style of leadership you cater to based on the examples provided below.

Category	Example Statement
<u>Transformational Leadership</u>	
Idealized influence (attributed and behavioral)	I talk about my most important beliefs and values.
Inspirational Motivation	I talk optimistically about the future.
Intellectual Stimulation	I seek differing perspectives when solving problems.
Individualized Consideration	I spend time teaching and coaching.
<u>Transactional Leadership</u>	
Contingent Reward	I discuss in specific terms who is responsible for achieving team goals
Passive Management-by-Exception	I wait for things to go wrong before taking action.
<u>Laissez-Faire Leadership</u>	I am absent when needed.

Source: Yukl (2010)

Phase One: Seminar One - Leaders and Leadership



FIGURE.1

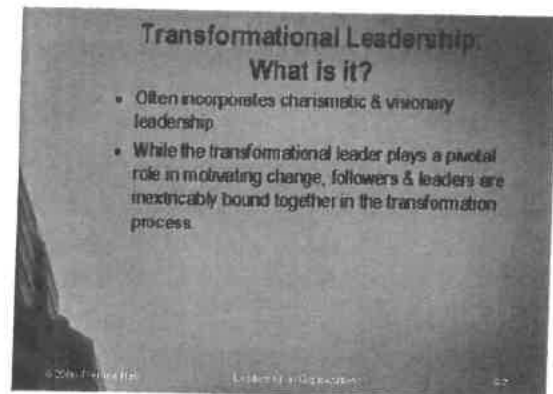


FIGURE. 2



FIGURE. 3

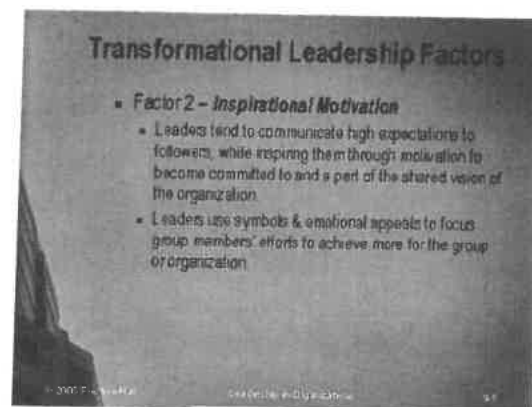


FIGURE. 4



FIGURE. 5

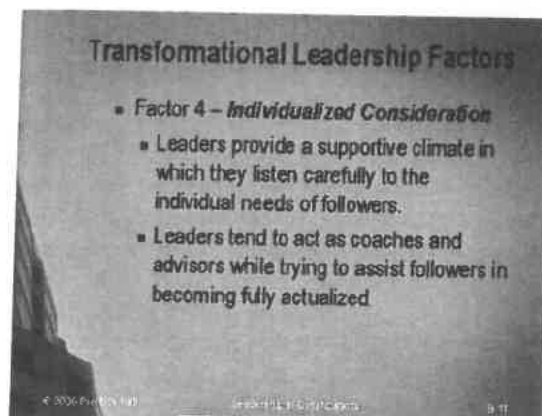


FIGURE. 6

Application

- Leaders set out to empower followers & nurture their ideas.
- Leaders create a culture in which employees feel empowered & encouraged to freely discuss & try new things.
- In order to create change, these leaders become strong role models for their followers.
- Leaders listen to their followers and are tolerant of opposing viewpoints.
- Can be taught to individuals at all levels of the organization.
- May be used as a tool in recruitment, selection, promotion, and training development.
- Can be used to improve team development, decision-making groups, quality initiatives, and reorganizations.

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FIGURE 7

Application Cont'd

- Leaders make sure that their followers know their roles & understand how they contribute to the greater purposes of the organization.
- Transformational leaders are effective at working with people.
- Transformational leadership results in people feeling better about themselves & their contributions to the greater good.

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FIGURE 9

Application Cont'd

- Transformational leaders create a vision that emerges from the collective interests of various individuals & units in an organization.
- This vision gives their followers a sense of identity within the organization & a sense of self-efficacy.
- These leaders are social architects that make clear the emerging values & norms of the organization.

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FIGURE 8

Types of Leadership Defined James McGregor Burns (1978)

- Transformational Leadership**
 - Emphasized the difference between sources of authority.
 - Includes raising the level of morality in others.
- Two types of leadership**
 - Transactional – contractual management
 - Transformational (transcending) – “occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality” (1978)
 - Pseudo-transformational – personalized leadership

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FIGURE 10

Phase Two Seminar: Prophetic Leadership

Prophetic leadership

Where is the man who can see through the ticker tape and confetti to discover which way the parade is headed, why it started in the first place and, particularly, who is riding up front in the seat of honor?

FIGURE 11

Requires calling and strong integrity

Gal 1:1 Paul's apostleship is not from men, nor through man, but through Jesus Christ and God the Father, who raised Him from the dead.

FIGURE 14

Prophetic leadership

What is needed today desperately is prophetic insight. Scholars can interpret the past; it takes a prophet to interpret the present...

FIGURE 12

Prophetic leadership

Challenge the normative

FIGURE 15

Requires calling and strong integrity

Amos 7:15 And Jehovah took me from behind the flock, and Jehovah said to me, Go, prophesy to My people Israel.

FIGURE 13

Challenge the normative

1Sa 2:27 And there came a man of God to Eli, and said to him, So says Jehovah. Did I plainly appear to the house of your father when they were in Egypt in Pharaoh's house...

FIGURE 16

Challenge the normative

Hag 1:3-4 Then came the Word of Jehovah by Haggai the prophet, saying, *Is it time for you yourselves to dwell in your finished houses, and shall this House be waste?*

FIGURE 17

Brings justice and righteousness

Mic. 6:8 He has shown you, O man, what is good. And what does Jehovah require of you but to do justice and to love mercy and to walk humbly with your God?

FIGURE 20

Prophetic leadership

Brings justice and righteousness

Act 10:28-29 And he said to them, You know that it is an unlawful thing for a man, a Jew to keep company with or to come near to one of another nation. But God has shown me not to call any man common or unclean.

Therefore I came without complaint, being sent for. I ask, then, for what reason have you sent for me?

FIGURE 18

Prophetic leadership

Challenges traditions and doctrines

FIGURE 21

Brings justice and righteousness

Jer 9:24 but let him who glories glory in this, that he understands and knows Me, that I am Jehovah, doing kindness, judgment, and righteousness, in the earth; for in these I delight, says Jehovah.

FIGURE 19

Prophetic leadership

Learning will enable a man to pass judgment on our yesterdays, but it requires a gift of clear seeing to pass sentence on our own day.

FIGURE 22

Seminar Three Activity: TRUST VS. MISTRUST

Instructions: Review each of the following behaviors. Decide if it would be likely to build trust or to build mistrust. Then, check the appropriate box.

	Behavior	Build Trust	Build Mistrust
1.	When in doubt about taking on a commitment, air your concerns with the relevant parties		
2.	Be unclear or not exactly explicit about what you need or expect. Assume that anyone would know to do or not do that.		
3.	Solve problems through direct communication at the lowest equivalent levels: yourself and peers; yourself and your direct manager; yourself, your manager, and his/her manager.		
4.	When engaged in an ongoing commitment, communicate anticipated slippage as soon as you suspect it.		
5.	Make a pretend or "soft" commitment (e.g., "I'll respond later.")		
6.	Schedule regular meetings for input and feedback for those reporting to you.		
7.	Acknowledge the intent and risk of innovation first, then address the issue with your honest opinion.		
8.	Talk with others about problems you are having with a peer without doing everything reasonably possible to solve the problem through direct communication with that peer.		
9.	Spend "informal" time mingling, asking non-assumptive questions, making only promises you can keep, working back through existing lines of authority.		
10.	Take credit for yourself, or allow others to give you credit for an accomplishment that was not all yours.		
11.	Communicate abruptly when others venture new opinions or efforts.		
12.	Have performance evaluation time be the only, or primary, time for coaching input.		
13.	Get in direct, tactful communication, airing your problems and seeking win-win resolution.		
14.	Withhold deserved recognition at times when you, yourself, are feeling under-recognized.		
15.	Manage or supervise from behind your desk only.		
16.	Share credit generously. When in doubt, share.		
17.	Be explicit and direct. If compromise is productive, do it in communication, not in your mind alone.		
18.	Be timely.		
19.	Be willing to be wrong		
20.	Withhold potentially useful information, opinions, or action until the drama heightens, thus minimizing your risk of being wrong and maximizing credit to you if you're right.		
21.	Hold in your mind another department's productivity or behavior as a reason for less cooperation.		
22.	Extend yourself beyond your own short-term feeling and validate success or new effort		
23.	Develop systems for staff to evaluate supervisors and managers.		

Activity: Trust vs. Mistrust (Continued)

Answer	Trust	Mistrust
1	X	
2		X
3	X	
4	X	
5		X
6	X	
7	X	
8		X
9	X	
10		X
11		X
12		X
13	X	
14		X
15		X
16	X	
17	X	
18	X	
19	X	
20		X
21		X
22	X	
23	X	

Case Study: The Grapevine (Continued)

Read the following case study about a breakdown in trust. Then, answer the questions that follow.

Jonas Wale heads up the Logistics department at an emergency response organization. When he assumed the position a year ago, he encountered numerous personnel problems that distracted employees' energies from the agency's mission. Since then, he has worked to change the culture and has had some success in redirecting the efforts of the department. He established clear expectations and timelines, and he has given people clear and ongoing feedback on their performance. He also instituted regular staff meetings in which there is an open exchange of ideas, and he has implemented a number of the employees' ideas. Jonas prides himself on being open, honest, and fair with those in his department and has been forthright with his own supervisor, Gepetta Klinger, division director for Operations.

Two employees, Syd and Ima, stop by and tell Jonas what they heard at lunch. A couple of team leaders from the other department in their division said they had heard that senior management had decided to go with a new software package that Logistics had been testing. The package will be used in deployment and tracking of emergency resources (including personnel, equipment, supplies, volunteers, shelter space, and donations) as well as purchasing and replacement. The decision was made despite the department's recommendation to the contrary because of bugs in the program. They also heard that there would be staffing cuts throughout the division to pay for the software and take advantage of the efficiencies it's supposed to create.

Jonas had heard several months ago that the package would undergo further testing, and he hadn't heard much about it since. So he tells Syd and Ima that it's probably all speculation and that there's no truth to the rumors. When they continue to question his thinking, he forcefully argues that, if it were true, he would have heard about it long before they did because of how well connected he is with the division's decision makers. Syd and Ima are still skeptical, but they accept his perspective and go back to their tasks.

The next day, the software implementation and its impact on division personnel comes up in staff meeting, and Jonas again disputes the "rumors," wondering aloud why it has caused such a stir now. He calms the group by agreeing to check it out with his supervisor. When he tries to do so, he finds that she is out the rest of the week. So, he tells the staff that he'll let them know when he finds out more.

Gepetta, Jonas's supervisor, calls during the weekend and tells him that early last week the Executive Committee decided that they needed to go with the new package because the "price was too good to be true." The vendor offered a huge discount in exchange for a quick decision. When the organization hesitated during negotiations, the vendor offered to upgrade the software as needed over the next 5 years.

Gepetta asks Jonas to "keep a lid" on the announcement until senior management can put together an organization-wide announcement—hopefully, by Wednesday. Part of the announcement will be a 15 percent reduction in division staffing over the next year. Jonas explains that word is out already, that he's been hearing about it through the grapevine. Gepetta apologizes for not letting him know earlier, and expresses dismay with the organization's inability to "manage" these communications and relief that no one in her division caused it.

On Monday, Jonas and Gepetta talk further. She says that, while the new package has some problems, the vendor is strong and very committed to working them out. She sees the change as an opportunity to:

- Improve public safety through quicker deployment of needed resources.
- Save money by reducing the number of staff required to run and support the program.
- Upgrade the expertise of the employees as they learn and train others on the new software.
- Improve overall efficiency and communications among the various departments.
- Lighten the workload of division employees who previously have had to do a lot of manual tracking and recording.

She sees a "natural fit" for Jonas's department to "join hands" with the other department. While this makes sense on paper, historically there has been little cooperation between the two departments, mainly because the other department has a reputation for poor service and low morale.

On Tuesday, Syd drops by and asks Jonas if he has any answers yet. Jonas tells him what he knows (i.e., he spills the beans). Through the rest of the day, he visits with the staff and passes on, in general terms, the same information.

Questions:

1. What instances of trust building do you see in this situation?
2. Where are the breakdowns in trust in this situation? What behaviors contributed to mistrust?
3. How could the situation have been handled differently?

APPENDIX B

PHASE ONE THRU THREE SERMONS

Phase One Sermon:

The Four C's of Effective Christian Leadership

Scriptural Text: Ephesians 2:1-10 (KJV)

And you hath he quickened, who were dead in trespasses and sins;

² Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

³ Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

⁴ But God, who is rich in mercy, for his great love wherewith he loved us,

⁵ Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;)

⁶ And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

⁷ That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

⁸ For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

⁹ Not of works, lest any man should boast.

¹⁰ For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

I. Introduction:

God can use people with or without the natural ability and proper shined and polished background that most would require to be employed. The beauty of the gospel we preach is that God is vested in his investment of humanity and thus empowers and prepares the individuals he selects to do His work. This is powerful because it lends itself to the notion that God isn't required to only call people into his arenas of leadership who only have a natural drive, training, or above average of leadership in their arsenal already. It is a wonderful consolation that those who look to part and are already well trained in leadership are the only candidates that He will employ. Now, is a wonderful time to ask you to reflect back on what you once were before Christ called you into

Kingdom Ministry? Ask yourself these two Questions. "What was I before God called me?" And "Where was I when He called me?" If you were like most: you were not the perfect candidate for the Job. By most human standards, we were not the perfect influential, noble, educated, and stately, preferred candidate.

In fact, when we examine the disciples of Jesus' Church, no greater example can be lifted because they were not the valedictorian of their community nor the noble peace prize winners but they were every day and ordinary people that ultimately became the founding leaders of the Church! Wow! The message is clear today. You are also a prime candidate to be used and prepared into a leader in the Lord's Church for such a time as this. This sermon examines four areas that are needed to navigate through to emerge as a leader and model leadership. The theme of the sermon is that God Prepares Those He Call which negates the notion that only the prepared are the called.

This sermon offers four concepts that lend themselves to equipping the disciple for leadership. They are your calling (that is, understanding the uniqueness of what you do), your commitment (that is, maximizing your best work and being the best you that you can be), your confidence (that is, demonstrating assurance, certainty, courage, and determination while doing what you've been called to do), and finally, your character(that is, how you minister through your personality, attributes, charisma, morale, and reputation after he calls you to your leadership role.)

II. Your Calling-

- A. Unique- V. Workmanship is personal and private
- B. Not self-sufficient- John 5:30 (nothing on my own.)

- C. 1 Sam. 3:1-10 Narrative of God's Call to Samuel.
- D. Ultimate price to pay- Paul persecutions of the Saints and subsequent conversion. Acts 1:24; 2 Corinthians 11
- E. Servant Leadership Mentality- The upper room narrative by Jesus of the washing of the disciple's feet. Col. 1:25
Paul's confession of being the servant of the Church.
- F. Leadership Dialogue: Christ {Compassion, Humility, Gentleness, Generosity, Patience, and Service} verses the world {Power Influence, Leverage, and Movers & Shakers.}

III. Your Commitment-

- A. Starts and ends with Remembering God's Plan for yourself.
Acts 9: 15-16- Paul often reminded himself of God's Plan for himself.
- B. Paul's Ship Wreck- Acts. 27 narrative.
- C. Passion- transaction verse transformation
- D. Purpose Driven- being preoccupied with the Call
- E. Matt. 28: 16-20; Acts 1:7-8; not allowing anything to derail you from your call- not even good things could cause Christ or Paul to deviate from their top priority which was their call.

IV. **Your Confidence-**

- A. *Faith equals Confidence-* Heb. 11:1
- B. *Perception vs. reality-* How we perceive ourselves dictates how we will respond to reality. Affects one's ability to lead.
- C. *Elijah and Jezebel Narrative-* Powerful how a man walking in calling one minute and experiencing victories after victories but one message from a woman shatters him perception of the calling. Wow!
- D. *Fear is a disabler of one's calling-* 2 Timothy 1:7 (KJV)
For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Acts 11:22-24 Barnabas faith.
- E. *Matt. 14:28-31-* Peter walking on water Narrative- his confidence failed him. However, a wonderful lesson of restoration in Christ.

IV. **Your Character-**

- A. *Synonymous Terms-* Personality, attributes, morale, trust worthiness, reputation, make-up and qualities.
- B. *Bench mark of leadership-* necessary key to long and success is character. 1 Tim. 3:8-12; Titus 1:5-9 list of required *Christian Leadership* characteristics. Theory and practice.

- C. Integrity- “the quality or state of being of sound moral principle, uprightness, honesty, and sincerity.”
- D. Matt. 5:37 and 2 Cor. 1:17, Jesus and Paul agree that your yes
should be a yes and your no should be a no. Say what
you mean and mean what you say. Illustration: a
chameleon.
- E. Lack of Character and Integrity- breeds mistrust!
Matt. 23:1-3

V. Summary

Leadership is a universally used term but the definitions range and varies depending on the region, culture, religion, and perceptions. Leadership is a term that is also rooted and grounded in the written word of God. We have seen many examples that God desires to have leaders. However, the caliber of leaders that God require are such that require a relationship with Him to even begin to understand our purpose and what to begin to make some sense of why our lives are evolving the way in which they are.

There are four milestones that this sermon highlight to suggest the making of a leader and his/her leadership. To this end, we are confident that there are a plethora of other milestones, however, this sermon has sought to highlight these four: Your Calling, Your Commitment, Your Confidence, and Your Character. While there are a plethora of various definitions of leadership the one thing that is clear and consistent is that a leader has a following and that following has expectations and are not isolated in a vacuum from the leader and his/her make-up.

Phase Two Sermon:

The Alternative Community: Do You See What I See?

Introduction:

This is a sermon on Prophetic Leadership. The sermon comes from the work of Walter Brueggemann and his work entitled, *The Prophetic Imagination*. The context will be focused on Israel. The study of Prophetic Leadership is best understood with an understanding of contemporary scholarship and the traditional scholarship and the tension they unfold. This tension is best seen in the two schools of theology between the dominant conservatives and the liberals. Conservatives subscribe to the ideology that a prophet is a future-teller, a predictor of things to come, and usually with specific references to Jesus. While the prophets are in way future-tellers, they are concerned with the future as it impinges upon the present. Contrastly, liberals who abdicated and turned all future-telling over to their counterpart, the conservatives, have embraced a focal lens on the present. In this school of thought, prophecy is alternatively reduced to righteous indignation which lends itself to social action. Brueggemann argues that the best scenario is to let the theological tension of the future-telling of the conservatives and the present criticisms of the liberals correct each other.

I. Alternative Consciousness

- A. *Task of Prophetic Leadership* -is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us!

- B. Implementation occurs by not shying away but addressing head on the dominant crisis that is enduring and resilient, of having our alternative vocation co-opted and domesticated.
- C. Alternative. Relevant question- Alternative to what? In what ways alternative? How radically alternative? Finally, is there a thinkable alternative that will avoid domestication?
- D. Quite frankly, it is a task -of offering an alternative to a community of people who understand little if any at all that there is an alternative to the dominant culture. In addition, will the community in need of the alternative be prepared to embrace such alternative options if they should come along?
- E. The irony -is that this practice of ministry seems to have a small community of membership that longs for readiness. Thus, the ministry of Prophetic Leadership seeks to urge the community in need of the alternative toward evoking a reforming an alternative community in every area and facet of ministry.

II. *Moses Sets up a Counter Culture against Pharaoh*

Reference: Exod. 5:7-10 vs. Exod. 14:13; 30

- A. This counter culture is both critical of the dominant culture and its oppression and energizing for the Israelites.
- B. The program of Moses is not the freeing of a little band of slaves as an escape from the empire, but rather an intentional assault on the consciousness of the empire, his target is specifically dismantling of the

empire both in its social practice and in its mythic pretensions. As a result, Israel emerges as an authentic alternative community.

- C. The prophetic leadership knows it bears an authentic alternative to a theology of God's enslavement and sociology of human enslavement. That authentic alternative is rooted not in social theory or in righteous indignation but in the genuine alternative that God the Father is!
- D. God always makes possible and requires an alternative theology and an alternative sociology. Prophetic Leadership begins in discerning how genuinely alternative God actually is.
- E. The Sequence- Notice the order that the alternative consciousness wrought by Moses is characterized by criticizing and energizing. The Exodus narrative is designed to show the radical criticism and radical dismantling of the Egyptian Empire. At the beginning, **Exod. 5:7-10**, the Egyptians are in full power and are subject to none: *"Let heavier work be laid upon the men that they man labor at it and pay no regard to lying words. So the taskmasters and the foremen of the people went out and said to the people, "Thus says Pharaoh..."*
- F. Notice how the language is shaped to evoke anger and bring to expression the deep resentment at this whole dominant Egyptian system. But the story moves. At the end, these same masters, taskmasters, and foremen are vanquished, humiliated, and banished from history. Notice **Exod. 14:13** *"The Egyptians whom you see today, you shall never see again."* v.

30 *"Thus the Lord saved Israel that day from the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore."*

- G. From beginning to end the narrative shows how the religious claims Egyptian gods are nullified by this Lord of freedom. The narrative shows also how the politics of oppression is overcome by the practice of justice and compassion. It is worth noting that between the beginning and the end the moment of dismantling is the plague cycle, a narrative that can not be told too often, for it testifies to what can not be explained, surely not by the dominant Egyptian empire.
- H. The Cry- It should be further observed that the "Cry" is ultimately reversed. Notice the sequence of the cry in the text: **Exod. 3:7-10** *"I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians. And now, behold, the cry of the people of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them. Come, I will send you...."*

Then ends with the cry of Israel becoming an empowering cry and the cry of Egypt becoming a dismantling and helplessness cry. The dominant empire is left to grieve over its days of not carrying and its god of order and its politics of injustice, which are now ended. Criticism has reached its objective. In **Exod. 11:16** *"And there shall be a great cry throughout all the land of Egypt as there has never been, nor ever shall be*

again; Exod. 12:30 "And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and in there was a great cry in Egypt, for there was not a house where one was not dead."

- I. The grieving of Israel, perhaps self-pity and surely complaint but never resignation, is the beginning of the criticism. It is made clear that the things are not as they should be, not as they were promised, and not as they must be and will be. Bringing hurt to public expression is an important first step in the dismantling criticism that permits a new reality, theological and social, to emerge. The alternative consciousness wrought by Moses also provides a model for energizing. It is the task of the prophetic leader to bring to expression the new realities against the more visible ones of the old dominant empire. Energizing is closely linked to **HOPE!**

Energizing names the new reality and provides a narrative which allows the alternative community to imagine this alternative/future. The prophetic imagination is doxological in nature: artistic, poetic, creative and new but rooted in God's freedom to act as God wishes.

Brueggemann argues that this is not a mere social societal betterment movement but rather a matter of linguistics and epistemology which can far better sustain concepts like any religious movement.

- J. God works on both sides of the street. The interwoven consolation in the Exodus narrative is that God is at work even when we can not see him. However, if we dare to imagine an alternative there is hope in that

imagination. The despairing ones do not see how newness can come, how evil can be overcome, or how futures can arise from the totalitarian present are all answered in the alternative community.

- K. Brueggemann argues that “hope is the refusal to accept the reading of reality which is the majority opinion; and one does that only at a great political and existential risk.” “..On the other hand, it limits the grandiose pretension of the present, daring to announce that the present to which we have all made commitments is now called into question.”

III. *Solomon Institutionalizes God and Sets up an Oppressive Regime.*

- A. Royal Consciousness- is synonymous with the American way. Satiation defines us as a Nation. We have no concept of enough. There is a sense of “numbness about death.”
- B. Brueggemann argues that just as there is a prophetic leadership which cries out against the dominant empire, there is a resistance from the dominant empire to embrace the alternative community as this will dismantle their current empire of social injustice and oppression. This is known as the royal consciousness. From a theological lens, the reign of Solomon can be seen as a rejection and opposition to the Mosaic imagination and a paradigm shift in values back to a place of affluence, oppressive social policy, and static religion. The results of this opposition to the Mosaic imagination were that it closed the door on the freedom of God and allowed the King a monopoly on power.

- C. The theological tension leaps out that Moses was radical and his vision was radical. Contrasted with Solomon, who was imperialist in cadence with the ideology of Pharaoh, who was finally concerned with the self-preservation of the dominant empire.
- D. We have a saving grace even with the royal consciousness because it is the oppression and injustice that catapults us to the alternative community. In the grander scheme of ministry, we can say that the bad were really working for our good. Paul lifts this theology in **Romans 8:28** when he proclaims..." *all things work together for the good of them that love the Lord.*" Additionally, Joseph strengthens this theology in his discourse with his brothers in **Genesis 50:20** "...you meant it for evil but God meant it for good..." What the evil royal consciousness had planned has now been reversed in the end to make the oppressed liberated and the liberated now oppressed by the dismantling of the royal empire.

IV. Conclusion

Prophetic practice, as evidenced in the Old Testament, consists in the courage, freedom, and daring to see the world differently. That difference is rooted in the old covenant tradition, but is brought to bear upon contemporary issues of power, injustice, and inhumanness. It is no wonder that such a capacity to "imagine" the world differently refuses dominant ideologies of state, church, and corporation that serve status quo vested interests and seeks always to expose and subvert such mis-truth that deceives and denies. It is for good reason that prophetic imaging is characteristically done in

daring metaphor, surprising rhetoric, and scandalous utterance, for to do less is to fall back into conventional distortions of reality.

Walter Brueggemann, *Prophetic Imagination*, 2006

Phase Three Sermon:

Where Have All the Prophets Gone?

Introduction:

This sermon seeks to grapple with the question of the prophetic preacher's voice. Questions like: Would the prophetic preacher's voice be heard by the people who need to hear it, but who are outside the worship service? Is it possible that the message brought by a prophetic voice is left behind in the church building by the hearers? Or could the hearers be missionaries who are sent out to carry the prophetic message of God into the world of God?

I. Prophetic Preaching

- A. Walter Brueggemann in his work *The Prophetic Imagination* (2001), Walter Brueggemann characterizes *prophetic preaching* as dialectic preaching, because it has the character of *criticizing and energizing* (2001:115). Because the preacher is created in the image of God, and because God's broken image in the human being is revitalized in Christ, and because the preacher (as well as the hearer), is increasingly renewed into the image of Christ (1 Cor.3:18), it is acceptable to speak of prophetic *imagination*.
- B. If the preacher criticizes, according to Brueggemann, his preaching has to be full of pathos, accompanied especially by groans and laments. If the prophetic preacher wants to energize the hearers, he has to show amazement by uttering doxologies. Brueggemann Writes: "Groans and

laments are to dismantle “royal consciousness” and doxologies to sharpen the vision of a new era or alternative community.

- C. Prophetic preachers' critique will also focus on self-serving and self-securing consciousness, which he calls “royal consciousness.” At the same time, the prophetic preacher will present the alternative of God's new dispensation with splendor and awe. To reach this goal, symbols and metaphoric language may be used.
- D. Brueggemann suggests that the task of prophetic imagination is to cut through the numbness, to penetrate the self-deception, so that the God of endings is confessed as Lord!
- E. Nora Tubbs Tisdale, in her work, *Prophetic Preaching: A Pastoral*

Approach offers seven helpful benchmarks of Prophetic Preaching:

1. Prophetic preaching is rooted in the Biblical witness.
2. Prophetic preaching is countercultural and challenges the status quo.
3. Prophetic preaching is concerned with evils and shortcomings of the present social order and it often concentrates more on corporate and public issues than on individual and personal concerns.
4. Prophetic preaching requires the preacher to indicate both what things are not of God in the world (criticizing) and the new reality God will bring to pass in the future (energizing).
5. Prophetic preaching offers hope of a new day to come and the promise of liberation to God's oppressed people.
6. Prophetic preaching incites courage in its hearers and empowers them to work to change the social order.
7. Prophetic proclamation requires of the preacher a heart that breaks because of the things that break God's heart; a passion for justice in the world; the imagination, conviction and courage to speak words of God; humility and honesty in the preaching moment; and a strong reliance on the presence and power of the Holy Spirit. (Tisdale 2010:10)

- F. McMickle suggest that prophetic preaching shifts the focus of a congregation from what is happening to them as a local church to what is happening to us as a society.

- G. McMickle further suggests that prophetic preaching raises a relevant question: "What is the role or the appropriate response of our congregation, our association and our denomination to the events that are occurring within our society and throughout the world?"
- H. Prophetic preaching points out those false gods of comfort and of a lack of concern and acquiescence in the face of that of evil that can so easily replace the true God of scripture who calls true believers to the active pursuit of justice and righteousness for every member of the society.

II. The Liturgy of Worship and the Liturgy of Life.

Text: Luke 24:36-49

- A. Prophetic preaching is wholeistic in nature. It is about reaching the spiritual but must also contaminate the social.
- B. John Calvin's theology of liturgy was not restricted to an isolated domain, but rather, he regarded it as flowing over into the entire life of God's children in the world. Calvin envisioned liturgy and ethics synergized with each other just as acts of serving the Lord in the assembly on Sundays and acts of serving Him in our home and work during the week belong together (Sederhuis 2009:412).
- C. Struggling with daily faltering and shortcomings, believers search for forgiveness and consolation in the worship service and the worship prompts them to sanctify their lives and work.

- D. The purpose of liturgy is to glorify God, also when a daily life walk liturgy is performed in the world it glorifies God.
- E. Bridges argues that the strength and energy gained in meeting God in the liturgy of the worship service is authentic when it flows over into everyday life. Prophetic preachers challenge the worship of the Royal Consciousness of the dominant culture when they engage liturgy and leave with a numbness to the death, injustice, and pain of society.
- F. Prophet preaching in the liturgy offers hope to the congregant who transports this hope back into the workplace and in society. At the same time, Prophetic preachers function in the calling of sending congregants out in order to glorify God, according to Piper. As a result, the liturgy of the assembly is thus continued in everyday life amongst people who have not participated in the liturgy at the assembly, who do not do it and who harbor all kinds of wrong ideas about the role of liturgy worship and its infectious nature on society.
- G. The prophetic preacher raises theological tension between the liturgy of worship and life can best be described as gathering and going out, receiving and giving, hearing and proclaiming, praying and working, inhaling and exhaling. The worship service of life flows forth from the nature of the assembly, and the church can never isolate itself from life and the needs of the world. Worship that doesn't have a

bearing on everyday life is unreal, out of touch with life, feeble and misses its true purpose, Calvin argues.

- H. Doxology- In doxology, worship participants sing hymns of lament for the broken world in which they live, but they also sing songs of hope in view of the new world to come.
- I. Synergy of *Koinonia* (Christian fellowship) and *diakonia* (service among others) in liturgy. This theology educates the participants in the worship service to accompany their prophetic testimony with the love of Christ by performing practical deeds of love to those in need in this world.

III. Why Prophetic Preaching is important Today.

- A. Many Christians worship inside of immaculately maintained churches that are situated in neighborhoods that look like bombed out war zones. Many Christians drive to church from the suburbs to churches located within a community that has been ravaged by poverty, drug trafficking, the loss of industry through outsourcing and factory closings and under- funded and overwhelmed public school systems.
- B. On the other hand, many Christians never have to see these sites or confront the people and problems in these inner city communities, because they have moved out of the city to pristine outer ring suburbs and have brought their churches out to those upscale areas with them.
- C. For those who continue to travel into the crumbling and decaying cities of our nation it is crucial that they hear a prophetic word about the problems

that surround their church, the social policies that are the root cause of those problems and what they can do as an expression of their biblical faith to bring about a change.

- D. For those that live and worship in exurbia and who never get close enough to the grimy side of America for anything to rub off on them, prophetic preaching becomes even more urgent!
- E. It is crucial that people with wealth, power, and influence be challenged by a prophetic word that calls upon them to direct their resources not simply for tax advantages for themselves, but for a fairer and more just society for their fellow citizens.
- F. To stabilize and remind us: The God who formed Israel into a great nation when they were delivered from the bondage of Egypt is the same God who can send Israel back into captivity and cause them to hang their harps upon the willows and weep as they sit along the banks of the River Chebar and remember the life they once lived back in Zion.
- H. When the people of God lose sight of the fact and begin acting as if only they and their nation only really matter, it is time for a prophet to declare, "Thus says the Lord!" The Mosaic Covenant included a series of commandments to care for widows, orphans and the stranger among them. When the people of Israel lost sight of that commandment the prophets were three to remind them. When contemporary churches become more interested in praise and worship than injustice and unrighteousness, it is time for prophetic preaching. When we have numbness to single women,

many of which live in great poverty, abandoned by husbands and boyfriends but raising children by themselves, migrant workers picking our food, illegal immigrants who clean our homes and hotels, it is time for a prophetic preacher to arise and declare, "Thus says the Lord!"

Conclusion:

The prophetic voices of God's people can not remain silent when one group is hurt at the expense of another. Inequality affects people mostly in the areas of economics and education. Prophetic preachers will also identify with the pain, sorrow, and miseries affected by the dominant culture. The sinful way of upholding inequality and the pain that it brings to those who are hurt by it must be disclosed. The prophetic word of comfort and encouragement must be heard in the worship service to equip members for their prophetic task in society, and the prophetic voice of criticizing and energizing is needed in the alternative community.

APPENDIX C

PRE-ASSESSMENTS FOR SEMINAR

PRE-ASSESSMENT FOR SEMINAR ONE: LEADERS AND LEADERSHIP

~LEADERSHIP STYLES~

This questionnaire contains statements about leadership style beliefs. Next to each statement, circle the number that represents how strongly you feel about the statement by using the following scoring system:

- Almost Always True — 5
- Frequently True — 4
- Occasionally True — 3
- Seldom True — 2
- Almost Never True — 1

Do not use your name so be honest about your choices as there are no right or wrong answers — it is only for your own self-assessment.

Leadership Style Survey

1.	I do not care much what others do unless the work is absolutely essential.	5	4	3	2	1
2.	I always try to include one or more team members in determining what to do and how to do it. However, I maintain the final decision making authority.	5	4	3	2	1
3.	My team members and I always vote whenever a major decision has to be made.	5	4	3	2	1
4.	I let others know how I think they are doing.	5	4	3	2	1
5.	I articulate a compelling vision for the future.	5	4	3	2	1
6.	For a major decision to pass in my department, it must have the approval of each individual or the majority.	5	4	3	2	1
7.	I tell my team members what has to be done and how to do it.	5	4	3	2	1

8.	I make quick decisions when necessary	5	4	3	2	1
9.	Whatever others want to do is O.K. with me.	5	4	3	2	1
10.	I give careful attention to the working conditions of my team.	5	4	3	2	1
11.	I tell others what to do if they want to be rewarded for their work.	5	4	3	2	1
12.	I allow my team members to determine what needs to be done and how to do it.	5	4	3	2	1
13.	I provide recognition/rewards when others reach their goals.	5	4	3	2	1
14.	I ask team members for their vision of where they see their jobs going and then use their vision where appropriate.	5	4	3	2	1
15.	I think intuition is the best guide in making decisions.	5	4	3	2	1
16.	As long as things are working, I do not try to change anything.	5	4	3	2	1
17.	I enjoy reading articles, books, and journals about training, leadership, and psychology; and then putting what I have read into action.	5	4	3	2	1
18.	I am content to let others continue working in the same way as always.	5	4	3	2	1
19.	I make others feel good to work with me	5	4	3	2	1
20.	I think making risky decisions alone does not bother me.	5	4	3	2	1
21.	I clarify clearly the responsibilities for achieving goals.	5	4	3	2	1
22.	I like the power that my leadership position holds over subordinates.	5	4	3	2	1
23.	I am satisfied when others meet their goals.	5	4	3	2	1

24.	I closely monitor my team members to ensure they are performing correctly.	5	4	3	2	1
25.	Team members must be directed or threatened with punishment in order to get them to achieve the organizational objectives.	5	4	3	2	1
26.	I tell others the standards they have to know for carrying out their work.	5	4	3	2	1
27.	I give personal attention to others who seem rejected.	5	4	3	2	1
28.	Team members seek mainly validation.	5	4	3	2	1
29.	I find it easy to carry out several complicated task at the same time.	5	4	3	2	1
30.	Others are proud to be associated with me	5	4	3	2	1

Instructions: Please use the chart instructions below to explain your style.

This questionnaire is to help you assess what leadership style you normally operate out of. The lowest score possible for any stage is 10 (Almost never) while the highest score possible for any stage is 50 (Almost always).

The highest of the three scores in the columns above indicate what style of leadership you normally use — **Authoritarian**, **Participative**, or **Delegative**. If your highest score is 40 or more, it is a strong indicator of your normal style.

The lowest of the three scores is an indicator of the style you least use. If your lowest score is 20 or less, it is a strong indicator that you normally do not operate out of this mode.

If two of the scores are close to the same, you might be going through a transition phase, either personally or at work, except if you score high in both the participative and the delegative then you are probably a delegative leader.

If there is only a small difference between the three scores, then this indicates that you have no clear perception of the mode you operate out of, or you are a new leader and are trying to feel out the correct style for yourself.

In the table below, enter the score of each item on the above questionnaire. For example, if you scored item one with a 3 (Occasionally), and then enter a 3 next to Item One. When you have entered all the scores for each question, total each of the three columns.

Item	Score	Item	Score	Item	Score
1	_____	2	_____	3	_____
4	_____	5	_____	6	_____
7	_____	8	_____	9	_____
10	_____	11	_____	12	_____
13	_____	14	_____	15	_____
16	_____	17	_____	18	_____
19	_____	20	_____	21	_____
22	_____	23	_____	24	_____
25	_____	26	_____	27	_____
28	_____	29	_____	30	_____
Total	_____	Total	_____	Total	_____
	Author- itarian Style		Partici- pative Style		Delegat- ive Style
	autocratic		democratic		free reign

Source: Big Dog & Little Dog's Performance Juxtaposition @ www.nwlink.com

PRE-ASSESSMENT PHASE TWO SEMINAR: ALTERNATIVE COMMUNITY

~PROPHETIC LEADERSHIP~

This questionnaire contains statements about leadership style beliefs. Next to each statement, circle the number that represents how strongly you feel about the statement by using the following scoring system:

- Almost Always True — 5
- Frequently True — 4
- Occasionally True — 3
- Seldom True — 2
- Almost Never True — 1

Do not use your name so be honest about your choices as there are no right or wrong answers — it is only for your own self-assessment.

Leadership Style Survey

The Alternative Community- Prophetic Leadership						
1.	I have a desire to speak direct messages from God that edify or exhort or comfort others.	5	4	3	2	1
2.	I have enjoyed relating to a certain group of people over a long period of time, sharing personally in their successes and failures.	5	4	3	2	1
	People have told me that I have helped them learn some biblical truth in a meaningful way.	5	4	3	2	1
4.	I have applied spiritual truth effectively to situations in my own life.	5	4	3	2	1
5.	I have verbally encouraged the wavering, the troubled or the discouraged.	5	4	3	2	1
6.	Others in the church have noted that I was able to see through phoniness before it was evident to other people.	5	4	3	2	1

7.	I have assisted Christian leaders to relieve them for their essential job.	5	4	3	2	1
8.	I feel comfortable relating to ethnics and minorities, and they seem to accept me.	5	4	3	2	1
9.	When in a group, I am often the one others look to for vision and directions.	5	4	3	2	1
10.	When I speak people seem to listen and agree.	5	4	3	2	1
11.	People call on me to help those who are less fortunate.	5	4	3	2	1
12.	When a group I am in is lacking organization, I tend to step in and fill the void.	5	4	3	2	1
13.	I enjoy taking charge of church suppers or social gatherings.	5	4	3	2	1
14.	I enjoy the details of organizing ideas, people, resources, and time for more effective ministry.	5	4	3	2	1
15.	I have believed God for the impossible and have seen it happen in a tangible way.	5	4	3	2	1
16.	When I hear a prayer request, I pray for that need for several days at least.	5	4	3	2	1
17.	When I serve the Lord, I really do not care who gets the credit.	5	4	3	2	1
18.	I am not poor but I can identify with poor people.	5	4	3	2	1
19.	I have a desire to effectively counsel the perplexed, guilty, or the addicted.	5	4	3	2	1
20.	When I do things behind the scenes and others are helped, I am joyful.	5	4	3	2	1
21.	Often groups in which I am involved look to me for leadership	5	4	3	2	1
22.	I enjoy using my home to minister to others	5	4	3	2	1

23.	I can easily get others to complete a ministry project	5	4	3	2	1
24.	Those who are distressed or elated seem drawn to me	5	4	3	2	1
25.	I feel that witnessing is the most important task given to Christians	5	4	3	2	1
26.	I give practical, step-by-step advice to those in need	5	4	3	2	1
27.	I am more interested in studying passages of Scripture for practical applications than for deep theological truth.	5	4	3	2	1
28.	I prefer to be led by others.	5	4	3	2	1
29.	I rapidly meet others' need for help.	5	4	3	2	1
30.	I am compelled to unmask other people's sins.	5	4	3	2	1

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